THE

TRAVELS

Of the Learned

Father Montfaucon

FROM



PARIS thro' ITALY.

CONTAINING

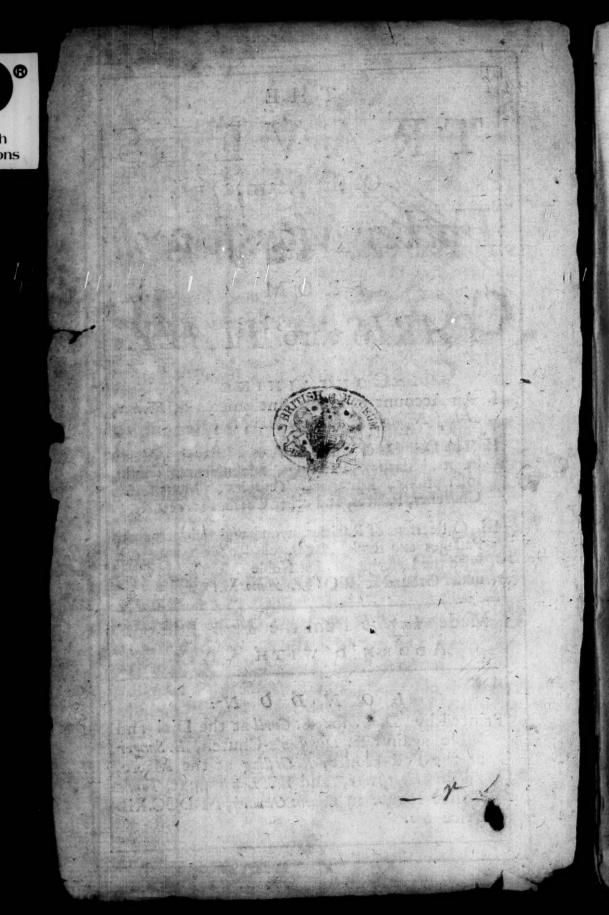
- I. An Account of many Antiquities at Vienne, Arles, Nismes, and Marseilles in France.
- II. The Delights of ITALY, viz. Libraries, Manufcripts, Statues, Paintings, Monuments, Tombs, Inscriptions, Epitaphs, Temples, Monasteries, Churches, Palaces, and other Curious Structures.
- III. Collections of Rarities, wonderful Subterraneous Passages and Burial-Places, old Roads, Gates, &c. with the Description of a Noble Monument found under Ground at ROME Anno M.DCC.II.

Made English from the Paris Edition.

ADORN'D WITH CUTS.

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House of A san B. P. H. O Trent to fuch as apply themselves to Literature, order a vote

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Royal Highner COSMOI

Great Duke of Tuscany.

Pavodis, and holten of your Spent not much Time in confidering to whom these my Italian Studies should be dedicated; for whensoever that Thought occurr'd to me', I instantly perceiv'd it was due to your Royal Highness alone on all reasonable Accounts, you being Superior in every particular; not only Gratitude, but the Innate Encouragement you give to Learned Men, whom you fingularly cherish, besides other good Offices and Graces, feem'd to me to claim it. For to whom shall I present these Observations made in my Travels through ITALT, but to your Highness, the Honour of Princes! by whose Favour, whatsoever is of any Value, whatfoever may be found useful for Men of Literature in this Diary, now appears in publick,

being in great measure taken out of your Libraries and Collections of Rarities, through your Courtefy and Generofity: For you, following the Example of the Princes of the House of Medicis, ever benisicent to such as apply themselves to Literature, order'd your Treasures of that fort to be laid open to me, and deny'd me Access to no part of them. Many congratulated my good Fortune, when they beheld me not only permitted freely to go into the Laurentian Library, but to have the Keys confign'd to me, that I might abide in that Treasury of Learning, and dive into the most secret Recesses of it at Pleasure. What a fingular Favour, and Token of your extraordinary Generolity was it, that you should cause that Catalogue of Manuscripts, compos'd by Men excellently Learn'd, with great Care and Industry, whereof there was but one Copy, to be deliver'd into my Hands, and permitted to be carried into France! This Goodness I am sensible claims Immortal Thanks, and deserves a perpetual Memorial boy saddy

This Obligation, Royal Sir, is not incumbent on me alone; nor do I think my felf the only Debtor, or Person liable to make this Return; All Learned Men throughout the World, for whose Advantage you freely lavish that Laurentian Wealth, are bound to bear their Part with me; for you allow all Natives and Strangers that have attain'd the Reputation of Learning, and

employ their Labour and Industry in the Advancement of Literature, and Service of Men addicted to it, an easie Accels to that mighty Collection; thinking it unreasonable, that so many and such valuable Volumes brought together by your own and your Ancestors Care at so vast an Expence, should lye in obscurity eaten up with Dust, and kept from publick use. I could heartily wish all those who have Libraries of Manufcripts were of the same Mind; some of whom, led away by an incredible mistake, imagine that famous Books become the more valuable by lying conceal'd, and lose of their Price by being expos'd to publick use; whereas on the contrary, if they lye hid, they are of no use to themselves, their Owners and the Learned World; and if made publick, they gain themselves and their Owners Renown, and are an Improvement and Help to Literature.

These are Tokens of a Noble Disposition, and of a truly Royal Mind: But that which most amaz'd me was, that you, the Glory of Princes, being intent upon the Government of a large and flourishing Dominion, and taken up with a Thousand Cares and Employments which must of necessity attend the Ruler of so many Subjects, should be so vigilant for improving and encouraging Learning in your own Territories, as to call Men eminent in all sorts of Erudition from the remotest Parts of the Earth to Florence

and Pifa, by appointing their Rewards; to the end your Subjects may be instructed in fundry Sciences and wholefom Discipline, according to every Man's Capacity and Inclination, which, in my opinion, is the prime Duty of Princes. For as I have often declar'd to my Friends, when they inquir'd after the Posture of Affairs in Italy. I never met with so many Masters of the Greek, and Hebrew Tongues, or fuch able Men in feveral Sciences in any Part of that Nation, as in the Lands and Cities of your most for-tunate Dominions; which, Royal Sir, all clear sighted Judges of Affairs therein agree with me. For you not only excite your Subjects to improve their Knowledge by Rewards and Favours, and drawing to you Men eminent in Science; but by your own Example, which is the greatest encouragement to Virtue; because you are fingularly skill'd in all those Things which become a Prince, and a Stranger to none of those that a Potent Monarch ought to understand, to utter, or to act. Hence those Expressions full of Wisdom, which naturally flow from your Mouth; as the Wisest of Kings fays, For the hand of the Artificer, the Work shall be commended; and the wise Ruler of the People for his Speech. Hence that love of Heavenly Things, the Fervor whereof appears by your Actions, and is Testified by your Works; so that your Subjects have a Lord, a Father, and a Pattern of Christian

Christian Life. Hence that Oeconomy and Regularity in your Houshold, which may be an Example to the Courts of other Princes, and a Rule of Perfection: For you believe these transitory and vain Riches, Prosperity, and Dominions, to be of no Value, any farther than tending to eternal Bliss. You have so applied your Thoughts and Care to this end, That Piety and the Worship of God is preserv'd pure and untainted in your Family, and among the People he has appointed to be subject to you.

The presenting of these Sheets, how inconsiderable soever, to so great a Prince, was not only the effect of Acknowledgment for so many and such mighty Favours received, but, if I may be permitted to say it, of Assection, joyn'd with prosound Respect, which I have had for you, as a Person adorn'd with so many Vertues, from the first Interview; only wishing that you may afford this small Work the same savourable Reception, you did before to its unworthy Author; It is offer'd to

Your Royal Highness

By your most Obedient and Devoted

Bernard de Montfaucon.

Christian Life. Hence that Obccoomy and Regularity in Your Houshold, which may be an Example, to the Cause of other Princes, and a Rule of Periechion : For your believe their transficory and vain Riches Profpenty, and stondhions, to be of no Value. at y farther than teading - to eternal bliss. You have to applied your Thoughts and Care to this end, That Piety and the Work thin of God is preferred pure and untainted in your Family, and among the People he has appointed to be fubjed to you.

The protenting of their Sheets, how inconfiderable torver, to fo great a Prince, was not only the effect of Acknowledgment for to many and tuch mighty Favours received, but, if I may be permitted to favit, of At-Conon, joya'd with prolound Respect, which have had for you, as a Person adorr'd with to many Vertues, from the first Interview: only withing that you hat Gord this finall Work the time tayourable Reception, veur

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Your Royal Highests

Py your most Obedians and Devoted

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PREFACE

Was not a little perplex'd about the compiling of these my Labours, nor were my Friends, whose Commands I was always desirous to obey, and be rul'd by their Directions, of one mind: For many advis'd me to fet down all Things indifferently, Relating to the Italian Affairs, fo as not to omit even those that were Common, and had been already frequently publish'd; believing it would be acceptable to the Reader, to find all those things deliver'd together, which have either been before scattering by Piecemeal, or not observ'd, or generally taken Notice of; and I must confess, I was at first, my self altogether of that Opinion : But as second Thoughts are certainly best, I alter'd my Resolution, both by the Advice of others, my own Inclination, and upon weighing of Matters. For what a mighty Work had it been to comprise such a Multitude of extraordinary Things in one Volume, tho' it were undertaken to deliver only the most remarkable. Befides that, nothing is more common, or oftner repeated in the Labours of the Learned, than the Monuments of Italy; so that it cannot but cloy any Man to have all those things recited over again, which have been so often inculcated. These were the Reasons that induc'd me to fall off, and enter upon another fort of Relation; fo that palling by those things which are in the Mouths of all People, and to be found in all Journals of Travels, I shall only present such as are unknown or less taken notice of, as I have declar'd at the very entrance upon my

Diary.

Yet would I not be Reflected on, if I have hapned any where to deviate a little from this Design;
for whensoever the order of my Narration has requir'd the mentioning of things already known, I
have made no Scruple to break in upon my Resolution; which however has hapned but very seldom,
and such provident care has been taken, that I have
cause to hope the Reader may run them over without
being tir'd, as well on account of their Brevity, as
because, they they be hinted at in some other Place,
they still carry along with them something new and
unobserv'd.

Among these Observations, the first place is given to those that relate to Collections of Manuscripts, concerning which many things occur to be premis'd. For in the first place I must observe, that I have not here given Catalogues of all the Libraries I was admitted to fee and look over; but having only fet down those, which by reason of the small number of Manuscripts, could not give any considerable stop to me as I hasted on, or which being but cursorily observ'd, and not as I could have wish'd, took up but little time; I left the rest more numerous for my other Volumes, that is those more renown'd of Florence, Rome and Venice. I had not always Opportunity to use the same Industry in compiling of Catalogues; for either I was in haft to be gone, as occasion requir'd, and therefore turn'd over the Volumes in a Hurry; or else in some Places I cut short, and apply'd my felf the lefs, left I should be obstructed in my Designs by longer delays, forasmuch as those in whose Power the Libraries were, had no Inclination to fee me upon that Work.

I have

I have in some measure, assign'd the Age of the feveral Volumes by the constant use of them, but chiefly of those that bear the mark of the year, of which fort there are many, especially among the Greek; making use of those Signs and Distinctions to judge by, which I design to speak of more at large in my next Volume, laying down the Greek Characters of every Age, and other things proper for the use of Manuscripts. Nor could I, as was said but now, apply my felf equally to all of them, but as Time and Opportunity offer'd. Thus you fee a more curious account is given of the Basilian and Florentine Library of St. Mary, than of the Chiggian and Justinian, because I did not always act as I would, but according to the Time, and the Liberty of access. What this Labour tends to, and what is the use of such Catalogues, is well known to Lovers of Learning, and particularly to those who apply them-

felves to Publishing of ancient Writings.

The Names of Authors frequently vary in the Books: so in the Ambrosian Library: Cornutus is mention'd as treating of their Gods, who in other Copies is called Phornutus. In the Catalogue of the Laurentian Library, which I have by me, in Cap. 60 we read, Cornuti qui alibi Phornutus, sed hic ubique scribitur Cornutus ad Georgium de diis. Initium & wat Sion Tempyis. Finis oumustrian Sisaonomeron. That is, Cornutus, who in other Places is call'd Phornutus, but is here always writ, Cornutus to Georgius, of the Gods. It begins & wardior response and ends ounne-Telar Sidasxouspor. But in the Colbertin Manuscripts it is fometimes Cornutus, and fometimes Phornutus, and in other Places Phrunutus. In the same Place you read, Eunapius of the Life of the Philosophers. In a certain Laurentian Manuscript, he is Inscrib'd of the Phylosophersand Sophisters. We know but of one small Volume of Eunapius's concerning the Sophisters; but because that among the Sophisters many are indifferently call'd by both Names, of Philosophers and Sophisters, therefore the work is sometimes inscrib'd of the Lives of the Philosophers, sometimes of the Sophisters, and sometimes of both. Chap. III. We mention the Work of Theodorus of Antioch upon the Prophets, but, as is foou after observ'd, 1 am doubtful whether I added the word 'Aurioxeos, of Antioch, upon my own Judgment, or whether it be really in the Manuscript; all I can affirm is, that in one Manuscript at least, for there are two of this Work at Venice. the Name of Antiochian is not to be found. Lambetius mentions this Work, Lib. 4. P. 253 in these Words, Theodori Antiocheni, Mopsuestia in Cilicia Episcopi, qui circa Annum CHRISTI 430, aut paulo ante Obiit, Expositio in duodecim Prophetas Minores extat in Codcie CLXIII. That is, Theodorus of Antioch, Bishop of Mopsuestia, or Malmistra in Cilicia, who dy'd about the year of CHRIST 430, or some what before, his Exposition on the Twelve lesser Prophets is extant in Vol. 163. Again, in the Ambroftan Library, Chap. II. Proculus upon Parmenides comes in Course, and soon after the same Proculus upon Euclid. There is no Question to be made but that this is Proclus the Expositor of Plato and Euclid, who is unskilfully call'd Proculus by fome Transcriber; for I only faw these Books of Proculus in the Catalogue.

There are some other Things in several parts of the Diary, which upon second Thoughts are here to be explain'd. In the Ambrosian Library, Chap. II. we have taken notice of an Arabick Lexicon, call'd Camus, as very rare, and it is very scarce in Italy; but there are some of the Sort in our Libraries.

Ibid. Apomasaris Apotelesmatica, that is, Apomasar's Judiciary Astrology; Apomasar is that Arabian Author, in Arabick, call'd Abumassar, or Albumassar, whose Translation out of Arabick, was Printed at Venice about Two Centuries since.

Ibid.

Ibid. There is a Manuscript of Prudentius in the King's Library, Ancienter than that in the Ambrosian, which our F. John Mabillon, who is a competent judge of Ancient Characters, assigns to about the

Fifth Century.

I had at first design'd to visit not only the Roman, Milanese, Venetian, and Florentine Libraries, but alfo those of Calabria and Sicily; for I have been inform'd not only by Fame, but by the Accounts of many Creditable Persons, that there is a considerable Number of Greek Manuscripts in those Parts. For the Greek Tongue having been not long fince us'd in those Countries; now that has at last been worn out. there are still many Greek Manuscripts neglected and unregarded in the Libraries of Churches and Monasteries. But unexpected Bufiness and Occasions calling me away, I lay'd aside that Design, and yet it were worth while to go make a fearch in those Parts: for as I have been certainly inform'd, in the remoter Parts of Calabria and Places far the great Road, there are many Manuscripts perishing, eaten up with Worms, and destroy'd in filthy Uses. And during my stay at Venice, by the Infligation and Encouragement of his Eminency the Cardinal d' Estrees, a great Patron of Literature and Science, I was preparing to pass over to the Coasts of Dalmatia and the Morea: For not far from Ragula is a Grecian Monastery full of Greek Manuscripts : and in feveral Parts of the Morea there are still Manuscripts, which may be bought for a small matter of the Greeks now living in Misery and Ignorance; but I was prevented, and put by my Design. thro' the Uneafiness of Affairs in Italy, and the unsettled Condition of the Times.

You will here find many Greek and Latin Inscriptions, many of which have not yet been Publish'd, others are, but full of mistakes; so that it was worth

worth while to deliver them Correct, and free from Faults. There are still many more in my Notes, gather'd by me in feveral Places and Cities, which are either yet unknown, or if made Publick, are in many Places Corrupted and Deform'd; of which fort there are very many in Gruter, Reinesius, Spon, and other Collectors of Inscriptions. As to the Choice of those that have a place in this Diary, I thought those fittest to be Publish'd, which either properly fall into the Course of my Narration, or being in Places of Note, are apt to occur to Travellers. The rest of the Inscriptions I intend to Publish in the following Volumes; tho' there are some who desire a compleat Collection of Greek and Latin Inscriptions may be set forth; wherein all the new ones may be Incerted, and those already Publish'd Corrected as they are upon the Stones; which there will be time to consider of.

We have also observ'd many things in Collections of Rarities. But as it generally happens, a Traveller cannot apply himself to them as he could wish; nor has he leasure to mention every particular: For the Keepers of them, whose Business it is to show them, being weary and uneasse to perform that Duty so often, are more hasty in it than is con-

venient for the Person that is to view.

I have been more diligent in observing the Ancient Monuments, and Antique Structures in Cities. In the Roman, which far exceed all others in Number, Magnificence and Beauty, I have been much help'd by Flaminius Vacca's Papers, never yet Publish'd, and which have lain above an Hundred years in Obscurity. And I cannot but admire, that these Observations, wherein very many Roman Ruins, not yet taken notice of, Temples, and the like are describ'd, should lie neglected; especially considering they have been commended by Floravante Martinello, a Cu-

Chap. X.

a Curious fearcher into Antiquity; which Martinello having been posses'd of those Papers, took two small Notes out of them, and left it to us to Publish the whole. Those Papers were Communicated to us by that studious Person in Antiquity de la Thuilliere, our Country Man, who has long resided at Rome. Flaminius discovers to us some Remarkable Things, and hitherto unobserv'd, concerning the Gate of the Greater Palace; the Temples of Mithra and Venus Salustiana; the Subteraneous Way in the Mount of the Capitol, the Front of the Pantheon, the Forum Trajanum, and abundance of other Temples, Tombs and Ancient Roman Monuments. which I hope every Judicious Reader will observe with Pleasure. I also borrow'd several other Things out of Private Papers, and have Publish'd such as are hitherto unknown, and worth taking Notice of; as for instance, that of the Captive with his Hands bound behind him, lying on the Ground, that was trampled on by Mo Aurelius's Horse, which is now in the Capitol, and many more.

These few things in the Sequel of the Diary, are

also to be farther explain'd.

Chap. III. Sthrynes Philonis Penuarius, Sthrynes Philo's Storekeeper; It is to be understood, the Son of Philo, who was Storekeeper, not to Philo, but to

the City, that is Cyzicus.

Chap. VIII. Following the Opinions of some Men, we said, That Boniface the VIIIth, first brought up the Tripple Crown; but better Judges prove that the use of it is more Modern, and it appears by the Painting of Jotens the Florentine, which was made in the days of Boniface, and by his Figure on his Monument, that he us'd the same sort of Crown and Miter as Nicholas the IVth, his Predecessor. Some make Urban the Vth, the Inventer of the Tripple Crown; which Opinion others reject.

Chap. X. We say it appears by these Verses of Martial, lib. de Spectaculis. Epig. 2.

Hic ubi sidereus proprius videt astra colossus, Et crescunt media pegmata celsa via; Invidiosa feri radiabant atria Regis,

Where the Colossian Statue mates the Skies, And vast Machines in the mid Forum rise, Once Cruel Nero's odious Palace shone.

that the Porch of Nero's Golden House fronted towards its Lake, which fill'd the Place where is now the Colifeum; because the Colossus, whence the Colosseum or Colifeum had its Name, must needs have stood near the Colifeum. And it is natural that the Stages. which were vast Works appointed for the Shows of the Colifeum. Should stand near to it; whence it follows, that formerly the Colifeum was opposite to, or before the Place where the Coloffus and the Stages stood. However one well skill'd in Antiquity is of another Opinion, who thinks the contrary is to be inferr'd from a Place in Spartian. He also erected a Bridge of his own Name (says Spartian in the Life of Adrian) and a Tomb near the Tiber; and he remov'd the Temple of the Goddess Bona, and the Colossus standing and set up by the Architect Detrianus, from the Place where now the Temple of the City is, with such vast Labour, that Twenty Four Elephants were put to the Work. And having Confecrated this Figure to the Sun, which had before represented and bin dedicated to Nero, be undertook to have such another made by Apollodorus the Architect, in Honour of the Moon. Hence he argues, that the Coloffus before the days of Adrian, and in Martiel's time, did not stand before the Colifeum; but as Spartian has it, in the Place where afterwards the Temple of the City was Built; wherefore the Portico

Portico of the Golden House, which was in the fame place where formerly the Coloffus flood, is to be fought for elfewhere. Belides that, in Titus's Coins, on the Reverse whereof the Colifeum is reprefented, the Coloffus no where appears; which, if it had been fo near to the Colifeim would not have been left out in the Coin. Wherefore he is of Opinion that the Coloffus, which before the Days of Adrian, was remote from the Colifeum; was by the faid Adrian brought near to Flavius Amphitheatre, which afterwards from the Coloffus took the Name of Coloffeum, and to of Colifeum; but he believes the Stages mention'd by Martial were not intended for the Use of the Amphitheatre. These are Learned Observations yet not such as wholly to alter our former Opinion; for as to what Spartian says, that the Colossus Before the days of Adrian stood in the Place where afterwards the Temple of the City was erected, that makes for my Opinion, in as much as the Temple of the City of Rome and Venus built. by Adrian, was in the Gardens of St. Maria Nova; which Nardimis contends is fo certain, that he fays he is ready to take his Oath, that those two Arches Randing in the Gardens of St. Maria Nova. are the very Temple of the City of Rome and of Venus. However, tho' I do not approve of fo much positiveness in Nardinus, por would I have those Arches to be undoubtedly affigued for the Temple of Rome and Venus; yet I do believe it to have flood either in those very Gardens, or near them; for the Temples in Rome were formerly, for the most part of a small Compass, but incredibly reforted to. Now whereas the Golden House, which stretch'd from the Palace of the Cafars towards St. Peter ad vincula, took up Titus's Arch, and St. Maria Nova, as appears by the Situation, as also part of shooting with redocate; in the io underlibed,

the Gardens, it is likely that the Portico of the faid House was in those very Gardens, that is, where the Coloffus as Martial has it, was plac'd by Titus, and afterwards the Temple of Rome and Venus erected by Adrian. And it is to be observ'd, that Adrian remov'd not the Coloffus far from its first Place; but only took it thence and fet it up near by, to make room for building of this Temple, which was of a very fmall compais. And in Case, according to the most receiv'd Opinion, the Stages were Structures for the shows of the Amphitheatre; That will make good our Opinion, for as much as Martial fays, the Portico of the Golden House had stood in the Place where in his days the Stages were erected; which Stages must have been set up close to the Amphitheatre. that they might be the more convenient for use. What is urged of Titus's Coin is little or no funport to the contrary Opinion; For what occasion was there for them to express those Monuments Neighbouring upon the Amphitheatre, to which they no way belong'd, with the Amphitheatre it felf? There can be no Inference from that. However we leave the Determination to the Judicious Reader smod to vio out

Chap XII. We faid the Inscription dated in the Confulfhip of Rusticus and Oliber, belonged to the year of CHRIST 520, when we find Rufticus Con. ful: but having better examin'd it, I suppose it denotes the Confulfhip of Rustinius and Obbrius, which falls in the year 464, which is also confirm'd by the following word, and Hermineric, for the next year Ballifeus and Herminericus were Confuls, and their Confulfhip feems undoubtedly to be here express'd.

Chap. XV. Perhaps Sallustia may be the name of a Woman, who dedicated the Statue to Venus, together with Helpidus; if it be so understood, there is no ground left to fay that Statue of Venus, was in

her Saluftian Temple,
We have taken notice of feveral Hebrew Bibles, which bear the year at the end, among them is the Ambrosian written at Sevil, as the Inscription tellifies, whose Date breeds no small Controverse for there the year affign'd is 350 for the Creation of the World, which is to be understood לפרט קטר שואי, that is, according to the short Computation; to which 1240 years being added as usual, they make the year of CHRIST 1590, yet I can scarce believe the Book fo Modern. But to extricate this Difficulty the more, it will not be amis to observe, that the Hebrews sometimes set down the Years from the Creation of the World, according to the every where receiv'd Computation in their Synagogues adjoyning the Thousands; so the Vatican Bible is dated in the year 5055. Chap. XX. The Manu-script of Avicen at Bononia, is said to have been written in the year of the World 4946. However fometimes suppressing the Thousands, they only fet down the Hundreds and other following smaller Numbers of Years, as in the Ambrofian Manuscript we are now speaking of, and in the Bononia Bible, which bears the Year 953, which is to be understood 4953. In the Ambrofian Manuscript, which is dated the year of the World 350, you must add the Thousands, and read 5350. Thus in these Calculations, according to the short Computation sometimes four, and sometimes five Thousand are suppres'd. In the Ambrosian Manuscript there cannot be four Thousand years added; for then it must have been writ in the year of CHRIST 590; which Age cannot agree with the Milan Manuscript, for there is none so antient in the World; but if Five Thousand be added, it makes the year of CHRIST C 2 1590.

1590, as has been said. Yet the Book cannot be thought so Modern; nor can I on the other hand believe I mistook the Numbers, for the Date is in plain Letters; which makes me suspect there might be some Mistake in the Transcriber. In the Vatican Manuscript, mention'd Chap. XX. the year is set down according to the Hebrews 5055, that is, 1295 of CHRIST; and Chap. XXVII, Avicen's Manuscript bears Date the year of the World 4946, that is 1186 of CHRIST, not 1194, as I have said in that Place; And Chap. XXVII. for the year of the World 953, according to the Hebrew Computation, write the year of CHRIST 1193.

We have inserted at the end of the Diary, the Corrections for the Summaries of Trogus Pompejus, Collected by the most Learned, and our singular Friend, the Abbot of Longuerve, from the various Readings of Three Roman Manuscripts, which we sent him out of Italy, as also two of the Colbertin Library. He made use of Tanaquil Faber's Edition, which is so much Vitiated and Corrupted, that there is scarce any thing to be sound right in it, and having Corrected almost an Infinite number of Errors, has made way for a fair and genuine Edition of those Summaries or Prologues. Bongars had long labour'd at Correcting Trogus's Summaries, being the first that Publish'd them in the year 1581, as he says himself in his Epistle to Francis Rose, Printed with them. There remain'd, says he, the Summaries to the History of Pompejus, which I think were never Publish'd in Latin; whence I have cast out more Filth, than Hercules himself did formerly out of the Augæan Stables. But all things were so Viciated,

and foully Corrupted, that being for sken by other Historians, who should have been my Auxiliary Forces in the midst of my Enemies, I was at last overcome and oblig'd to fubmit. However at the end of that Edition, there are some Notes of Bongars his own, and of Francis Modius, by which some few Places in the Summaries are rectify'd by Conjectures, and some of them Successfully enough indeed, others unhappily; yet fo as very many more are pass'd by untouch'd, as past retrieving: And thus the Charge of restoring the whole, fell upon this Learned Man, which he has carefully perform'd. But we would have it be obferv'do that we concur with Bongars in his Conjecture among the Notes on the Summary to the Seventh Book, where he will have Illyriorum and Paonum, that is, of the Illyrians and Paonians, to be read, where fome Manuscripts have Panum, others Panorum, that is of the Carthaginians; and in the Summary to the Eighth Book, he rightly gueffes instead of eletto Aryba, that is, Ariba being chosen, we should read ejetto, i. e. being turn'd out. the Gate call'd Forth Major, or the Great Gate

It only remains, in point of Gratitude, that I mention those Persons, whose Favour, Protection, and Assistance I made Use of, to manage this Concern of Literature in Italy: The Chief of them in Dignity and Benefits bestow'd, is Pope Clement XI, who before he was by the Desires and Votes of all Men promoted to the Highest Honour, always favour'd my endeavours, and Honour'd me with His Kindness, Presents, and what is much to be said, with Access to him; and being at last created Supreme Bishop of the Church, always continu'd the

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the fame Affection and Grace towards me Next to him, I owe Mighty Thanks to their Eminences' the Cardinals of Norris and of Ferrara Persons addicted to Literature. Nor must I forget Magliabecchius, a Man Renown'd throughont all the World, of whose Kindness, frequent mention is made in the Diary; as also Salvimine Famous for his Knowledge, and particularly in the Greek, who affifted me at Pleasure. Duccius, who is now Keeper of the Laurentian Library, was always with me, and gave me admittance into that Treasury as I could desire, Nor must I omit F. William to Parre, now Procurator General of our Congregation, who freely supply'd me with Papers of Monuments, and other Information, and dayly favour'd my Studies. Make use of this at Present, Learned Reader, and be favourable to my Labours.

have Pennin, others Tenguan, that is of the Whilft I was concluding this Preface, I receiv'd from Justus Julius Fontanius, often Commended in the Sequel of this Diary, Information of a Tomb, which was lately discover'd a Mile from the Gate call'd Porta Major, or the Great Gate of Rome; which I thought fit to infert in this Place. In the Place where the Urn was found. they dug up feveral Pieces of Coin, of Valerian, Maxentius, and Conftantine; which confirms the Opinion supported by other Tokens and Conjectures, that the Urn was made in the Days of Constantine, or after him ; the Wrought part whereof testifies the decay of Sculpture. Chose by the Urn lay the following Inscription : 100 vs.) Prefents, and wast is much to be faid, with

IN HOC SEPULCRO CONDITA

MAXIMILLA JACET CUJUS

MEMORIA DULCIS, UT MANEAT

DIU FELIX KARAE COJUGI

FECIT SUAE.

So it is writ.

Time Place of the Course on Carpet & P.

That is
In this Tomb lies Bury'd
Maximilla, that her Memory
May long continue Sweet,
Felix Erected this to his
Dear Wife.

T.

IN HOC SEPULCRO CONDITA

***AXTMILLA JACET CUJUS

***MEMORIA DULCIS, UT MANEAT

***DIU FELIX KARAE COJUGI

***FECIT SUARAE COJUGI

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Diarium Italicum:

the Greenen I carned Mere withdrew themte

amend any Errors, the Ame Dean former Editions,

A Journey through ITALY,

whatforver occurred for the Advancement of Literature in Greekshid Larin, MicHelocver, we were allowed

The Years 1698. 1699. and 1700.

veits even beyond my own expeditation

ber of unpublished Particulars in the Holy Father from Oblivion, at the Andry H 12.e., many when

The Occasion of the Author's Journey into Italy.

A Temple at Vienne in Dauphine, cover de mith Gilt Tiles. A Pyramidal Tomb in the same Place. The Grotte, or Cave of S. Trophimus near Arles. The Elysian Fields of Arles. Antiquities at Nimes. The Temple of Twelve Gods, the Square House, the Amphitheater, &c. The Bridge on the River Var. The Monastery of S. Victor at Marseilles. The Island of Lerina, or S. Honorat.

AVING finish'd the Edition of S. Athenasius, and being taught by Experience, that there was no possibility of perfecting the Greek Fathers, without searching the Libraries in Italy, F. Paul Brioys, my Fellow Labourer in those Studies, and I, set out for that B

Country, with leave of the Superiours of our Congregation: For when the State of Greece was subverted, and particularly after the loss of Constantinople, most of the Grecian Learned Men withdrew themselves into Italy, with a considerable stock of Books. However, tho' the principal Motive of our Journey was to gather some Particulars never publish'd, out of the Manuscripts of the Holy Fathers, and by them to amend any Errors, there might be in former Editions; it would have been a Crime to neglect other Curiosities. Being therefore desirous to gratify the Learned, as far as was in our Power, we took down in Writing whatsoever occurr'd for the Advancement of Literature in Greek and Latin, wheresoever we were allow'd that Liberty.

Nor was I disappointed in my Hopes of succeeding; but on the contrary, we had a plentiful Harvest, even beyond my own Expectation, and the Opinion of many; for we not only rescu'd a great number of unpublish'd Particulars in the Holy Fathers, from Oblivion, and the Injury of Time, many where of are precious, and of considerable Advantage for Ecclesiastical Learning; but, at the same time we gather'd many other Monuments of Antiquity, as well out of Libraries and Studies, as from Stones, Chronicles, Histories, in both Languages, Library Observations, Charters, Inscriptions, Talismans, and other things of that fort, which are design'd for the Publick Ser-

vice. The Method we observe in this first Volume of Monuments, is as follows. We take no notice of fuch Things as are common and publish'd, as being frequent in Books of Travels; and only mention those that are unknown, and not rightly observ'd, or else only flightly hinted at. We only fet down such Remarks out of Libraries and Studies, as are proper for this Diary, leaving the rest for the Volumes that are to follow. As for Inscriptions, we only insert those in our Diary, which are Obvious, and Conspicuous to Travellers, or elle properly appertain to the Connection of our Discourse, that is, in case they are. unpublish'd, or printed with some Notable Mistakes; the rest we refer to their proper Place. Thus much I shought to advertise the Reader of.

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On the 18th of May 1692. I fet out for Lions, with F. Paul Brioys, a Monk of our Congregation, and my Companion in Studies, and Fellow-Traveller. We went thence on the 27th of the Month to Vienne, where we made some stay to observe the Ancient Monuments in that City, whereof we will mention two, as being remarkably singular. There is a Stone with this Inscription.

TEGULAS AENEAS AURATAS
CUM CARPUSCULIS ET
VESTITURIS BASIUM ET SIGNA
CASTORIS ET POLLUCIS CUM EQUIS
ET SIGNA HERCULIS ET MERCURI.

D. S. D. Sde fuo dedit. de lit

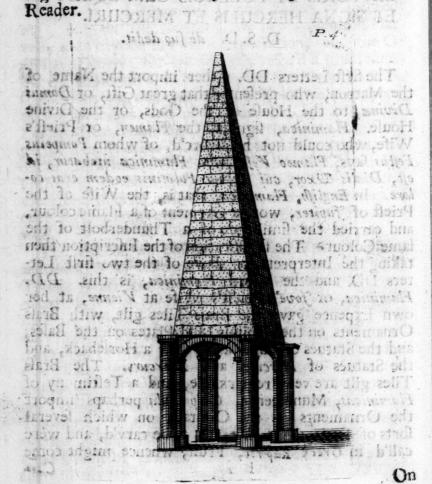
The first Letters DD. either import the Name of the Matron, who presented that great Gift; or Domus Divine, to the House of the Gods, or the Divine House. Flaminica, fignifies the Flamen, or Priest's Wife, who could not be divorc'd, of whom Pampeius Festus says, Flameo Vestimento Flaminica usebatur, id eft, Dialis Oxor, cui Telum Fulminis codem erat còlore. In English, Flaminica, that is, the Wife of the Priest of Jupiter, wore a Garment of a Flame colour, and carried the finitionde of a Thunderbolt of the fame Colour. The figurification of the Infeription then taking the Interpretation above of the two first Letters DD and the Word Flaminica, is this. DD. Flaminica, or Jove's Priest's Wife at Wienne, at hor own Expence gave the Brass Tiles gile, with Brass Ornaments on the Capitals, and Plates on the Bases, and the Statues of Canob and Rolles a Horsehack, and the Statues of Hercules and Mercurenis. The Brass Tiles gilt are very remarkable, and an Teltimony of Flaminicas, Munificence, Carpufcula perbaps l'import the Ornaments on the Capitales on which leveral. forts of Fruits aled formet imes to be calved and were call'd in Greek Kapray Fruit, whence might come tre very remarkable, and a Testim til, Care

F. MONTFAUCON's Journey

Carpusculum. Thus it is denoted, that both the Capitals and Bases were cover'd with gilt Brass Planes.

Not far from the River side stands a Tomb, the like whereof I never saw elsewhere. On four square Pillars, to which are joyn'd as many Columns of the Tuscan Order, only one half of them jutting out, stands a cross Vault, about eighteen Foot high, which sustains a Pyramid of above thirty Foot in length. In the midst of the Vault sticks out an oblong Stone, about the heighth of a Man, in which perhaps the Ashes are laid up.

The fides of the lower part are about twelve Foot in depth. The whole Tomb being Fifty Foot high, little more or less, is here presented to the Reader



On the 23d of the fame Month, we came to Avignon. Thence to the Monastery of S. Andrew, where we were kindly entertain'd by F. James la Gorree, the Prior: There, that is on the farther fide of the River is a Monastery of Carthusians, founded, and richly endow'd by Pope Innocent VI. His Chasuble, or Vestment to say Mass in, is preserved in the Treafury, being exactly round, as if struck with a pair of Compasses, with a Hole in the middle to put the Head through, and a Cross made of Needle-work in the fore Part. The faid Pope's Body lies there in a

Chapel, the Tomb is a rude Structure.

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The first Day of June we arriv'd at Arles, and found all imaginable Courtely in F. Lewis Ferrerius. who was Superior of the Monastery, on Account of our former Friendship. We went with him, on the second of Jame to the famous Monastery of Mount-Major. On the fide of the Hill there are Subterraneous Caves, and it is generally believed, that S. Trophimus, Disciple to the Apostle, liv'd there retir'd; they show his private Cell, and the Altar, on which he is reported to have faid Mass, as also the Place, whence, as from a Pulpit, he preach'd the Word of God to the People, that reforted to him. Close by the Monastery is the most Ancient Chapel of the Holy Cross, and in it the following Latin Inscripin the Thirreenth Country, as appears by the

Noverint Universi quod cum serenissimus Princeps Carolus Magnus Francorum Rex Civitatem Arelatem, quæ ab Infidelibus derinebatur, obsedisset; & ipsam vi Armorum cæpisset, & Saraceni in eadem existentes pro majori parte aufugiffent, & in eadem se munissent, & idem Rex cum exercitu suo venisset pro ipsis debellandis, triumphum de ipsis obtinuisset. & de ipso gratias Deo agendo, in signum hujusmodi victoriæ præsentem ecclesiam in honorem Sancta Crucis dedicari fecit; & præsens Monasterium in honorem Sancti Petri Apostolorum Principis Dedicatum, quod ab ipsis Infidelibus penitus destructum fuerat, & inhabitale redactum, idem Rex reparavit & reædificavit, & Monachos ibidem pro serviendo Deo venire fecit, & ipfum dotavit, & plura dona eidem contulit: In quo

quidem Monasterio plures de Francia ibidem debellantes sepulti sunt. Ideo Fatres orate pro eis.

Which in English runs thus,

Be it known to all Men, that when the most Serene Prince Charlemaign, King of the Franks, had laid Siege to the City of Arles, which was held by the Infidels, and had taken it by Force of Arms, and the Saracens, who kept it were most of them fled to the Hills of Mount Major, and had retir'd thither and fortify'd themselves there, and the said King came with his Army to disperse them, and triumph'd over them, he caus'd this Church to be dedicated in Honour of the Holy Cross in Thanksgiving to God for the same; and the said King repair'd and rebuilt this Monastery, dedicated to the Honour of S. Peter, Prince of the Apostles, which had been utterly destroy'd by those same Infidels, and render'd not habitable, and he caus'd Monks to come thither to serve God, and he endow'd it, and bestow'd many Gifts on it. In which Monastery many French-men that fought there are bury'd. Therefore Brethren pray for them.

Which Inscription were it of any Authority, would make known to us a Notable Victory of Charlemaign; but if we have any Skill in these Matters, it was writ in the Thirteenth Century, as appears by the fort of Character, and is of no Account, especially considering it is contrary to true History.

We went to those they call the Elysian Fields, about the Monastery of the Minims, where there are very many ancient Tombs and Inscriptions scatter'd about in the Convent, I took down this, which is at the Place where they wash their Hands, and is falsify'd in

Gruter.

D. M.
M. POMPEI.
PARATI.

ANN. V.
M. VIIII. DXIIX.

POMP. * MTPISMUS

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The Letter Θ , being the Greek Theta, was the Symbol of Death, as appears by Persius and Martial, as being the first in the Word Thanatos, Death.

Nosti Mortiferum quastoris Castrice Signum, Est opera pretsum discere Theta novum.

for has given for putting Men to Death, It is worth your while to be acquainted with the new Theta.

The Pretor, or Judge gave it as a Signal to his Officers, that when he lifted his Hand to his Nose, they should put to Death the Person brought before him; and the Greek Letter Theta denoting Death, Martial alludes to it.

MrPISMUS in the Inscription is to be read Myrismus, signifying in Greek the using of sweet Oyntments about the Dead, and thus it imports, Pompeius Paratus burying his Son with rich Oyntments, after the Ancient manner. Gruter corrupts this Inscription,

making it M. PISMUS.

Hence we were conducted to the Cave, where they say, there is a perpetual Miracle. Three Tombs are plac'd one upon another; that in the middle has continually Water in it, sometimes more, sometimes less, as the Moon increases and decreases, the other two are empty. They tell us, that Wonder is wrought in Honour of S. Concordius; let the Reporters answer for the Truth of it. The same Day we visited F. Marcellus of Toulouse, known by some Works already publish'd, who is compiling the History of Arles, in which all Monuments of Antiquity, Inscriptions, and Bass Relieves will be exactly set down.

On the 4th of June we went to Nimes, and view'd the Remains of Antiquity. First, the Temple, as it is thought of Diana, at the end of the Town, half fallen to Ruin, only one fide of it standing. I am apt to believe it was a Pantheon, or Temple of all the Gods, because there were twelve small Niches for as many Images of Gods, in the upper Part, or if one may fo call it, the Chancel. It might therefore be a Dodecatheon, or Temple of the twelve Gods, as Pfeudathonasius has it in the History of Melchisedec. It is well known, that the Ancients worship'd twelve Gods, as the Prime and Chiefest of all the rest, as Herodotus writes in Euterpe; whence S. Chrysoftome tells us, that Alexander of Macedon being putt'd up with his Victories, had a defign of declaring himfelf the thirteenth God; and another fays, This Heaven in which twelve Gods reside. Besides, Suetonius in the Life of Augustus has these Words, His private Supper was a common Talk, and generally call'd Dodecatheos; i.e. of the twelve Gods; at which the Guests were in the Habit of Gods and Goddesses, and he represented Apollo. There were also the Names of twelve Gods in Ennius.

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

We also saw that they call the square House, said to be built by the Emperor Adrian, in Honour of Plotina Augusta, Wife to Trajan. It is a curious Structure, every way adorn'd with Columns of Masterly and Artful Workmanship; nothing can be more exquisite than the Capitals. This Building is much like that fort they call'd Pseudodipteron, formerly very frequent in Rome, though now very few remain. They gave the Name of Dipteron to a Temple that had two Rows of Pillars about it on the out. fide, that there might be two Wings, or Porticos every way. The Pseudodipteron was invented by Hermogenes, and had only one Portico about it, but more spacious, the Inner row of Columns being taken away. In this Temple the Columns of the Frontispiece are plac'd in the Nature of a Portico; but on the fides, they they stand but half out from the Walls, as in the Church of S. Mary of Egypt, at Rome, for which Reason it cannot be call'd a Pseudodipteron. This Structure was of late Years bestow'd on the Augustinians.

Much has been said of the Amphitheater. I never saw any so entire, and it is adorn'd with Columns, and Bass Relieves. Custom had prevail'd to give it the Name of Arena, or the Sands, from a Part, that is the inner Plain, or open Ground, so call'd. The Name of Arena, or Sands, was given to that Plain, or open Part, because it us'd to be strew'd with Sand, before the Sports began, or the Gladiators sought. Thus a certain Author expresses it, Presently came in two long have'd Blacks, or Ethiopians, with such small Leather Bags, or Budgets, as are us'd for strewing of Sand in the

Amphitheater.

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On the top of the Hill that overlooks the Town, stands a very Ancient Tower, by the Natives call'd the Great Tower; which some pretend was a Light-House, because there is thence a good Prospect of the Sea, and others a Treasury, but I rather take it for a Sepulcher, for such were formerly erected near great Towns. In several Parts of the City are to be seen Eagles with their Heads broken off, and it is reported, that when the Goths made their Irruption into Languedoc, and took Nifmes, they did the City no other Damage, than the knocking off the Heads of the Eagles, in Token that they had vanquish'd the People of Rome, thole Birds being the Arms of the Romans, who formerly fubdu'd the World. That great and Learned Man Paulinus of Nismes, is compiling a Hiftory of that most Ancient City, and will take Notice of, and explain all Remains of Antiquity.

The same Day, the Kings Advocate for that City brought us a very bulky Volume written in the thirteenth Century, to look over. It is a Collection of many Passages out of several of S. Augustine's Works, for expounding the Epistles of S. Paul. This Book was first ascrib'd to Venerable Bede, and afterwards found to belong to one Florus, as our Religious Men observe, in their Edition of S. Augustine. Before the Book is an Ancienter Grant of Bernard, Earl

of Cerdaigne, which shall be allow'd a Place here, because never yet publish'd, and somewhat singular in itself.

In Nomine Domini, Notum fit omnibus Hominibus tam præsentibus quam futuris, quod ego Bernardus Wilelmi, Dei Gratia Comes Ceritaniensis, considerans Peccatorum meorum cumulum, & pro animabus Patris & Matris mea & omnium Parentum meorum, Dono Domino Deo, & Sanctæ Mariæ Monasterij Crassæ illud Monasterium Sancti Martini de Canegu (Canigo) cum omnibus pertinentijs suis, quod Guifredus Atavus meus fecit in remissionem peccatorum suorum; tali videlicet tenore ut Abbas Sanctæ Mariæ Crassæ vel successores ejus semper ibi Abbatem mittat de Congregatione Sanctæ Mariæ Crassæ, qui Ordinem ibi tenere faciat secundum regulam Sancti Benedicti. Ideo autem hoc facio, quia suprascriptus locus Sancti Martini hactenus a Sæcularibus Monachis valde diffipatus est, qui etiam omnia bona ipsius Domûs interiora & exteriora tanquam Negligentes, & nullam Religionis regulam Observantes male tractaverunt : & ut fideliter emendetur & regulariter instituatur sicut supra dictum est, dono & laudo supradictum Monasterium Domino Deo & Sanctæ Mariæ Craffæ & Abbati & Monachis & Succefforibus ejus in perpetuum. Et hoc facio cum confilio bonorum nostrorum hominum & cum confilio Petri Episcopi Elnensis & Clericorum ejus. Facta scriptura concessionis est & donationis nec non & confirmationis 1 ra Mensis Februarii Anno ab Incarnatione Domini millesimo centesimo decimo quarto, Regnante Ludovico Rege. Sig + um Bernardi Dei Gratia Ceritanensis Comitis, Sig + um Petri Episcopi Elnensis. Sig + um Berengarij Arnaldi de Sono. Sig + um Raymondi Guillhelmi de Eveg. Sig + um Poncij Prioris Sanctæ Mariæ Corneliani. Sig + um Raymondi Petri. Sig + um Raymondi Sidonis. Sig + um RAY-MONDI COMES BARCHINONENSIS (this is fo writ) Sig + um Dulciæ Comitissæ Uxoris ejus. Sig + um Raymondi & Berengarij Filiorum suorum. Giraldi Poncij Vicecomitis Gerundensis. Sig-um Bernardi Berengarij de Petra Pertusa. Sig+um DalDalmatij Vicecomitis de Bergueda. Sig + um Guaffe, randi de Salas. Sig + um Raiambaldi de Bessela, Poncius Monachus scripsit Die & Anno quo su, per.

In the Name of God. Be it known to all Men, both those now living, and who shall be hereafter, that I Bernard * so write * Wilelmi, by the Grace of God Earl of Cerdagne, re- that is flecting on the multitude of my Sins, and for the Souls of the Son of my Father and Mother, and of all my Relations, do William. give to our Lord God, and to S. Mary of the Monastery of Crassa, that Monastery of + S. Martin de Canegu, with + Canigo all its Dependencies, which Guifredus my Great Grandfather's Father built for the Remission of his Sins; conditionally that the Abbot of S. Mary Crassa, or his Successors, shall always send thither an Abbot of the Congregation of S. Mary Crassa, who shall cause the Rule of S. Benedict to be observ'd there. And this I do, because the said Place of S. Martin has been hitherto much impair'd by the Secular Monks, who have also made ill use of the Goods and Revenues of the said House, as being negligent, and observing no Religious Rule; and to the end it may be duly mended, and regularly repair'd, as is said above, I give and commend the said Monastery to our Lord God, and to S. Mary Crassa, and to the Abbot, and Monks, and to his Successors for ever. And this I do, with the Advice of our good Men, and with the Advice of Peter Bishop of Elna, and his Clergy. The Instrument || The Laof the Grant and Donation, as also of Confirmation was tin is all made on the 11th of the Month of February, in the along Year after the Incarnation of our Lord, one thousand one Sig um; hundred and fourteen in the Reign of King Lewis. | The tor Sig-Seal or Mark + of Bernard, by the Grace of God Earl num, and of Cerdaign. The Seal + of Peter Bishop of Elna. The there are Seal + of Berengarius Arnaldus de Sono. The Seal + the four of Raymund William de Eveg. The Seal + of Poncius corners of Prior of S. Mary of Imola. The Seal + of Peter Ar- the Cross. naldus, Master of the Horse. The Seal + of Ermen- * This is gaud Arnaldus. The Seal + of Raymond Peter. The writ in Seal + of Raymond Sidon. * The Seal + of Ray- the Origimund Earl of Barcelona. The Seal + of Dulcia, the mondi Co-Countess his Wife. The Seal + of Raymund and Beren- mes Bargarius chinonensis

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garius their Sons, The Seal + of Giraldus Poncius, Vicecount Girona. The Seal + of Bernard Berengarius de Petra Pertusa. The Seal + of Dalmatius Vicecount Bergueda. The Seal + of Gausserandus de Salas. The Seal + of Raiambaldus de Bessola. Written by Poncius the Monk, the Day and Year aforesaid.

In the Apppendix to the Marca Hispanica, p. 1331. is to be seen a Bull of Pope Alexander the III. against the Abbot of Canigo, who refus'd to pay the due Submission to the Abbot of Crassa, which is explain'd by this Grant.

Hence we travell'd to the famous Bridge on the Var, near which, at the Entrance into the Inn, we took the following Inscription, the greater part whereof is wanting.

.:..: LIGGOR.

Letters import Votum folvit lubens merito, that is, He deservedly paid his Vow with a free Heart. The rest being impersect, is not intelligible.

Many have already treated industriously of the Bridge on the River Var; and it is well known, that the two Banks of the Var, which are upright, are join'd by a Bridge confifting of fix Arches, that above them rife eleven higher Arches, founded partly on the Bases of the lower Arches, and partly on the declining part of the Banks, and that on the fecond row a third is laid of smaller Arches, being thirty in number, which is as high as the tops of both Hills, and has an Aqueduct on it. Among the Arches of the second row, towards the top, we observ'd the Figure of a fmall Animal, like a Hare, carv'd. In some other Places there are three Letters cut, being A E A. which Some will have to stand for Augustus & Agrippa, contending that they built the Bridge; others fay, they import Aqua emissa Amphitheatro, the Water brought from the Amphitheater; and others guess, they denote the

the Name of the Architect. But these are meer Conjectures, which we are not oblig'd to consute, or subscribe to.

Thence we proceeded to Aix, and took our last leave of the renowned Pagius, of Blessed Memory, our ancient Acquaintance. He had lately finish'd the Critical History of Baronius, which whole Work confists of four Volumes in Folio, only one of which is yet published. He departed this Life not long after.

We stay'd some Days at Marseilles, waiting an opportunity to put to Sea, and visited the Monastery of S. Victor, whose Church, supported by Columns of a vast thickness, seems to be of very great Antiquity. Upon one of the Altars they show the Head of Cassianus, whom the People of Marseilles reckon a Saint. He is the most renowned Author of the Institutions and Collations, faid to have been Abbot of S. Vittor. In another Chappel is the Head of S. Victor, who gives Name to the Place. In the Church under Ground are the Tombs of Cassianus, S. Mauritius, the Commander of the Thebean Legion, S. Eusebius, and his Companions, and S. Isarnus. They show S. Andrew's Cross, as they suppose it to be, cover'd with Silver Plates, made with right Angles, and the Arms of equal length. There is a Cave in the same Place, into which they report S: Mary Magdalen withdrew after her Arrival at Marfeilles.

On the 20th of June we set sail, in Company with Philip Bulifonius a Neapolitan, a Modest Youth, and Learned above his Years, who afterwards bore us Company in our Journey through Italy. On S. John Baptist's, or Midsummer Day, we went in a Boat to the Island of S. Honorat, where we landed among Rocks and Crags. Strabo calls it Planasia, and it is almost an oblong Oval, two Miles in compass, yielding a pleasant Prospect, with sharp Angles towards the East and West, which are cover'd with Woods of Pine-Trees. A Streight or Channel, 600 Paces over, running between them, Parts S. Honorat from the Island Lero, the former lying South of the latter. No Venomous Creatures are found here, which they ascribe to the Prayers of S. Honoratus; for he first inhabited this

Island,

Island, which before was uncouth, and neglected, about the Year of CHRIST 370. From that Time it was always the Habitation of Monks, and at last fell to the Order of S. Benedict. We went to the Monaftery feated on the Southern Coast, and now united to the Congregation of Monte Cassino. There is a very high Tower, large enough, with an extraordinary strong Wall, and may serve both for a Monastery and Castle. Every Day a Party of Men comes over from S. Margaret's Garrison, to secure this Place. In the Tower there are still all those they call regular Places, a Cloyster above and below, a Refectory, or Hall to eat in, a Church, a Chapter House, Cells for the Monks, and a Library. In the way to the Chappel of the Holy Cross, in the Cloyster is to be read the following Inscription, of about three hundred Years standing.

HÆC EST CAPELLA SCE. ¥ id eft, SanctaCrucis,

QUÆ APPELLATUR SANCTA SANCTORUM PROPTER RECONDITAS INIBI RELIQUIAS SANCTORUM * UZ. HONORATI, AYGULPHI * i.e. Vi-MARTIRIS, ANTONII, ET PLURIMORUM ALIORUM SANCTORUM.

delicet.

In English, This is the Chappel of the Holy Cross, call'd the Holy of Holies, on Account of the Relicks of Saints preferv'd in it, viz. Those of Honoratus, Aygulphus Martyr, Anthony, and many other Saints.

The Reliques of S. Honoratus were translated from Arles, where he had been Bishop, to the Island bearing his Name, in the Year 1391. There in the Vestry is feen the Head of the faid S. Honoratus, the Relicks of the Saints above mentioned, and those of the Monks, who were slaughter'd by the Saracens, with their Abbot Porcarius. We faw an Iron Seal, two Inches and a half long, an Inch and a half broad, on which the Name of S. Honoratus is cut. They told us, he made use of it, but the form of the

Characters show it is not above 400 Years old. We went up into the Library, which was formerly very numerous. At present there are some Manuscripts, of no great Value, which we had not leasure to look over; a great quantity they fay has been carried away, and dispers'd up and down. This Island was formerly a Seminary, not only of Saints and Martyts, but also of Men eminent in Learning. Here Hilarius, and Casarius of Arles, Eucherius of Lions, Lupus Tri-cassinus, Vincentius Lirinensis, and many more took their first Rudiments of a Christian, and Religious Life, as also of Learning. The Prior and some Monks conducted us, at our going out of the Monastery. By the way we transiently look'd into the old Church of S. Honoratus, only commendable for its Antiquity; as also another of the Invocation of the Blessed Virgin Mary. Then they led us to a Well, whose Water they extol as wonderful for the Cure of Diseases, On the 28th we arriv'd at Genoa, which City not being so proper for our Designs, we soon left, and on the third of July came to Mi-

wight I know had been not a group of treat if it

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CHAP. II.

The Ambrosian Library of Milan, and its Variety of Books. The Closet or Collection of Count Mediobarbo, and Sepsola. The Church of S. Ambrose. The Sepulcher of Paganus de Petra Sancta. The inverted Columns in the Church of S. Laurence, the Ancient Portico. The Church of the Servitæ. The Place where the Cross was fixed by S. Barnabas. The Inscription of Lewis the XIIth, and another of Gaston de Foix. The Head of S. Apollonia. Lusiniana the Learned Maiden. The Library of D. Belcredcius of Pavia. Of the Relicks of S. Augustin, suppos'd by some to have been found at Pavia.

THE next Day we went to the Ambrofian Library, and embrac'd the Renown'd Anthony Muratorius, one of the two chief Library-keepers, with whom I had been familiarly acquainted, and conversant by Letter. He always made it his Principal Care to forward our Designs, and gave us free liberty to view the Books, which was what we most desir'd. The Ambrosian Library is a large Structure; at the first coming in a spacious and lofty Room contains the Printed Books, with very few Manuscripts intermix'd. Yet though it confift of almost 40000 Volumes, it still wants many very necessary Books, and curious Editions of the Fathers. The End of the Library leads into a Cloyster in which are the Pictures of famous Men, fo numerous, that the like will scarce be found in any other Place. In the next Chamber there is the like Furniture, and

that leads into another, which is full of Books in Arabick, Coptick, Syriac, &c. but many more Greek and Latin. They were brought thither out of The stip, Chio, Corfu, the Country of Otranto and Calabria, by the Procurement of Olgiatus, Pinellus, and others. We took no small Pains in examining of them, as far as the shortness of our Time would permit.

Here are to be seen, a Hebrew Bible, with a Note see this at the end in the same Language, signifying, The Bir explained ble was finished at Sevil, in the Year 350 after the Cred-in the Prestion of the World. Which Date, if true, shews the face. Book to be very Modern, tho much valued by them;

for that is the Year of Christ 1500.

A most Ancient Samaritan Bible, of the least size, in Twelves. I should be glad, if any one had leasure, that this were compar'd with those that are published.

A Syriack Bible of great Antiquity, in the Character

call'd Etranghelos.

A Polyglot of the Acts of the Apostles, and S. Paul's Epistles, in Armenian, Arabick, Coptick, and Ethiopick, digested into Columns; the Armenian Context does not hold on to the end.

An Arabick Book, call'd Camus, very rare.

The four Gospels in Greek, a Vellum Book, ascrib'd

to the Tenth Century.

Another Greek Book, containing part of the Bible for about a thousand Years, in a round Letter as big as the top of a Mans Thumb, which we say to distinguish it from the long bending Character, whereof we shall speak in its Place. The Accents in it are writ by the first Hand. The Book is a large Folio in three Columns.

A Book of the four Evangelists, of the Tenth Century. In another S. Paul's Epistles of the Eleventh Century. Such Vellum Books as these, of the like Age, are frequent in this Library.

A Book of above a thousand Years old, containing part of the Old Testament, in an uncial Cha-

racter.

Another Vellum Book, of the Tenth Century, with Solomon's Proverbs, and Ecclesiasticus.

Josephus's Works, Vol. 2. in Vellum, beginning at the eleventh Book. It is thought to be the second Part of the Book in the King of France's Library, which contains the first ten Books. It has the Account of CHRIST in the same manner as the printed ones.

Another Volume of Josephus, being seven Books of the Captivity of the Jews, and part of the second Book of Antiquities, of the tenth Century, in Vellum, Numb. 52.

An Ancient Catena upon the Prophet Ifaias, of which

two or three Copies; and several on Job.

Origen's Philocalia, a modern Volume of the fifteenth

Century.

A most Ancient Liturgy of S. Chrysostome in Vellum. Also the Liturgy of S. Basil, in another Volume. These Liturgies, if not equal, are at least of great Antiquity. S. Basil's Liturgy preserved in the Barberine Library, was writ in the eighth Century, as we observe below.

A Modern Volume of the Apostolical Constituti-

on.

An imperfect Volume of Eusebius de Evangelica demonstratione, of the fifteenth Century. The Manu-

scripts of this Work are extraordinary rare.

S. Athanasius's true Commentaries on the Psalms, copy'd from the Library of the Escurial; whence we transcrib'd what was wanting in our Commentaries lately publish'd. It is to be observ'd, that there is another Commentary in this Library, as also in the Collection of Justiniani, at Venice, which has also the Name of Athanasius prefix'd to it; but it cannot be of Athanasius the Great, for we know the Genuine has taken Notice of it almost in every Age after Athanasius. It begins, Macarius Aner, Oc.

In the Book Numb. 243. there is a Sermon on the fecond coming of Our Lord, which begins *Phobofmas* ton Thanaton, &c. the rest that follows is much the same as in the Sermon to Antiochus, on the Pains of

Hell.

Turning over S. Athanasius's Books, I met, when I least thought of it, with something that rejoic'd me; for I fell upon the Embassy of Eugenius, the Deacon, to Athanasius, and the Synod of Alexandria on Ac-

count

count of Marcellus, which shall very speedily be publish'd, with many other Particulars of that holy Doctor's, not yet printed.

The Works of Piety of S. Basil the Great, for his Monks, an ancient Volume in Vellum, and some others of his. Part of his Epistles in a Modern Vo-

lume.

A Book containing the Orations of Gregory Nazianzen, of the ninth Century. The two first Pages contain the Index and Encomium of S. Gregory, on a Purple Paper, and in a Gold Character. The Book is writ in the Oblong uncial Character, inclining, with Accents in the first Hand. It has Points at the bottom of the Letters for the greater Punctuation, at the top for the half Stops, and in the middle for the least. But these Things are not very often observed alike, so that the Sense can scarce be ascertain'd. The Books of S. Gregory Nazianzen's Orations are common here as well as in other Places. Those of his Verses are not so, for I saw but one in the Ambrosian Library.

The Scholia, or Notes of Nicetas on S. Gregory Na-

zianzen, an Ancient Book.

S. Chrysostome's Homilies upon S. Matthew, and S. John, against the Andrianta, on the Epistles of S. Paul. These Books are most frequent here as well as in other Places. Also an Epitome of the Commentary of S. John Chrysostome upon S. Paul.

Theodoret upon Ezekiel, a Vellum Book of the tenth Century. Another of his on the twelve Prophets, a

Modern Volume.

The Epistles of Sinefius, and some Pieces of Herodian,

a Modern Silken Book.

S. John Climacus, his Scala, a Vellum Book, of the tenth Century. And others of his, no less Ancient.

A Volume of the Works of S. John Damascene, of the thirteenth Century, in Silk, bought in Corfu. His Octoechos, in a Vellum Book of the eleventh Century, which Work is also in another Volume. His Logical, Philosophical and Theological Works, in a Silk Volume, of the thirteenth Century. His Musical Works, with the Musical Notes.

Euthymius his Panoplia.

The Annals of Zonaras.

A Volume of the twelfth Century, in Silk Paper, of an Anonymous Author on the Holy Sunday; also the Life of S. Demetrius.

A Volume number 396. of the old Greek Types.

The Annals of Zonaras again.

A Volume number 239, of the Embassies of several

Nations to the Romans.

Proceedius his History of the Goths, and of the Emperor Justinian, of the thirteenth Century. Four Volumes of the same Author and History, Modern.

Sermons of Naucratius, the Disciple of Theodorus

Studita.

Philip the Philosopher of Ceramea, his Homilies on

the Golpels.

The Homilies of Macarius Chrysocephalus, Metropolitan of Philadelphia.

Two Silk Volumes of the Works of Herodotus, of

the thirteenth Century.

Thucydides and a Duplicate of him, in Volumes of

the thirteenth Century, or thereabouts.

Xenophon's History, a Silk Volume, of the thirteenth Century, also another Silken of the fifteenth Century.

Dionysius Halycarnasseus, Modern.

A Volume of Diodorus Siculus, ascrib'd to the fourteenth Century.

Many Volumes of Plutarch, both in Silk and Vel-

Ælian's Varia Historia, in Vellum of the thirteenth

Century.

The Life of Alexander the Great, by an Anonymous Author, perhaps it is the same that is entituled of Callisthenes in the King of France's Library.

Eunapius's Lives of the Philosophers, Modern. Two Modern Volumes of Strabe's Geography.

A Modern Silk Volume of Stephanus Bizantinus de Urbibus

Nicephorus Blemida's Synopsis of Geography.

A Volume of Plato, of little Antiquity. Many Volumes of Aristotle's Works.

Simplicius, on Aristotle's Works, a Modern Book, number 208.

Syrianus, the Philosopher on Aristotle, a Modern Silk Book.

Porobyrius on Aristotle, a Modern Silk Book.

Herennius, the Philosopher, on Aristo:le, Modern.

John the Grammarian, on Aristotle, Modern.

Pfellus on Aristotle's Phylicks, Vellum of the twelfth Century.

Hammon's Commentaries on Ariffor Book, Peri

Hermeneias.

Cornutus of the Gods, in Greek, Vellum, Modern.

The same Author, of Heaven, Modern.

Damascius, the Philosopher, of the first Principles.

Stobæi Collectanea, Vellum, Modern.

Pythagoras's Life by Malchus, Silk, modern.

Nicholas Bishop of Modon. on Proclus's Divinity, which he refutes.

Olympiodorus on Plato's Phadon.

Proclus's Commentaries on Parmenides.

Alexander Aphrodiseus, of the fourteenth Century, and another modern.

Nathanael's Philosophical and Theological Works,

of the fourteenth Century.

Emanuel Palacologus, the Emperor his Disputes concerning the Faith with a Persian.

Of the falle Writings of Gregoras, and of his Impie-

ty, Greek.

Leo the Wile against the Italians, Greek.

Several Volumes of Boetius, translated into Greek.

A Modern Volume, containing the Phanomena of Geminus. Autolychus of the riling and fetting, and of the Sphere Theodosius of Days and Nights.

Euclid, a modern Book, Silk.

A Volume containing many Pieces. Hypsicles on Euclid. Marinus's Protheoria on Euclid. Apollonius Pergeus his Conicon. Serenus of the Section of the Cone; and of the Section of the Cylinder. dofius's sphericon, or of the Sphere. Autolychus of the Sphere, whereof there is a Duplicate in the Ambrofian Library. Euclid's Phanomena. Theadosius of Habitations, of this a Duplicate; also of Days and Nights. Aristarcous of Magnitudes. Autolychus of Rifing and Setting, there is a Duplicate

of it in this Library. Greek.

Hypficles's Anaphoricos. Theon's Logical Introduction to the easier Rules of Astronomy; a Volume of the fourteenth Century. Greek.

Proclus on Euclid, Silk.

A Volume of the thirteenth Century, brought out of the Island Chio. An Exposition of Nicomachus's two Books of Arithmetick.

Cleomedes of Meteors. As also Nicomachus's Arith-

metick, Silk, of the fourteenth Century.

The Aftronomy of a Persian Philosopher, not much

Purpopular's Life by A

known.

The Canons of Ptolomey, and Theon, a most beautiful Book of the fourteenth Century.

Heron's Pneumatica.

Osonander's Strategica, Silk. Harmonica of Claudius Prolomaus, and Manuel Bryenius.

There were enough among the Greeks, that apply'd themselves to the vain and dangerous Study of Judiciary Aftrology. There are three Authors of that fort in one Volume, under false Names, in all likelihood, because perhaps it was not lawful openly to profess that Art. They are Apomasar's Apotelesmatica, or Judiciary Aftrology; * Mapalis's Apotelesmatica, and Ramulius's Methodus, number 354.

lens.

There is a much greater number of Authors in a Book of the Art of making Gold, number 193. modern and Silk. Stephanus Oecumenius de Physica consideratione. An Epistle to Theodorus; the Abridgment of the Holy Art; Instructions to the Emperor Heraclius; Heliodorus to Theodosius of the Mystical Art; Theophrastus, the Philosopher, of the Divine Art; Hierotheus, the Philosopher, of the Divine Art; Archelaus, the Philosopher, of the same Art; Pelagius, the Phi-Josopher, of the Divine and Sacred Art; Oftanes, the Philosopher, of the same Art; Democritus's Mystical Phylicks of the making of the Great Elixir; Synefius, the Philosopher, to Diescorus on Democritus's Book. A Nameless Philosopher of Albefacton, and making Gold; Zozimus, the Divine, of Virtue, of the Divine Water; Chri-

Christianus's Labyrinthus Solomonis; of tempering Iron, of making Chrystal, and other Secrets in Nature; Hierotheus of the Holy Art; also Pappus, the Philotopher.

Aristides Quintilianus, of Musick, Greek. Hippocrates, Silk, of the thirteenth Century.

Theophilus on Hippocrates.

Paulus Agineta de re Medica,

Theophrastus, Vellum, of the fourteenth Century.

Some Works of Galen, modern.

Dioscorides, the like.

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Nicander's Theriaca, modern.

Aratus, the Cappadocian, de Morbis. One Volume, containing the Orations of Lysias, Gorgias, Aristides, Polemon, Andocides, and Ifaus, in Silk, modern.

Some few Things of Isocrates, in Silk, modern. Demosthenes in a Silk Volume, modern. And in a-

nother of the fixteenth Century.

Aristides's Orations, in a Silk Volume of the fourteenth Century; and in another more modern.

Lucian's Dialogues.

Alop's Life, and Fables, by Maximus Planudes, of

the fourteenth Century.

The Epistles of Phalaris, Brutus, and Philostratus. Epitterus's Enchiridion. Æsop's Fables, and those of Gabrias, in a modern Volume of the fifteenth Century.

The Epistles of Philostratus, and Libanius, in a mo-

dern Volume.

Dionysius Longinus.

Aphthonij Progimnasmata, Vol. 194. and many other Volumes of his are in the Ambrofian Library. In one of them Hermogenes is with Aphthonius.

Hermogenes's Rhetorick in several Volumes.

Notes of Syrianus, Marcellinus, and Sopater upon

Hermogenes.

Michael, the Priest, of the Construction of Parts of Speech, a Work publish'd at Edessa, in Mesopotamia, at the Request of Lazarus, the Deacon, Philosopher, and Chancellor; and in the same Volume Joannes Grammaticus; also Tryphon de Passionibus Dictionum.

Theo-

Theodulus, the Master, his Breviary of Artick Names, in Silk, of the fourteenth Century. This Theodulus, in another Volume is call'd, Thomas the Master.

One Volume containing Hephastion de Metris, and the Proverbs of Michael Apostolius, and Georgius Alex-

andrinus.

George Scholarius's Grammar, in Silk, of the four-teenth Century.

Theodosius of Accents.

Moschopulus de Metris, and several of his Grammars. The History of Homer's Ilials, in Vellum, of the eleventh Century, writ in Greek Prose, with Pictures representing the Actions.

Cyril's Lexion, of the fourteenth Century.

Manuel Moschopulus's large Lexicon, in Silk, of the fifteenth Century.

A fmall Greek Lexicon in Vellum.

Another Greek Lexicon Quarto, Vellum, of the eleventh Century.

Harpocration's Lexicon, and in the same Volume, which is modern, the Orations of ten Orators.

A small Lexicon in Vellum of the fourteenth Century.

A Poetical Lexicon in another Volume.

Homer's Iliads, in Vellum, of the twelfth Century; also in Silk of the fourteenth, and in many others. His Batracomuomachia, or Battle between the Frogs and Mice, in Silk, of the fourteenth Century. Also his Odvses printed at Florence in 1438.

The little Iliad of John the Grammarian.

Hesiod's Works, and Days, in Vellum, of the thirteenth Century. Also his Scutum Herculis and Theogonia, in Silk, of the sourteenth Century.

Some Parts of Aschylus.

A Volume of Pindar, modern.

Two Volumes of Sophocles, in Silk, of the fourteenth Century and several others.

Euripides of the fourteenth Century. Many other

Volumes of his.

Lycophron with Notes in Silk of the fourteenth Century; others of the same Author. Tzetza on Lycophron.

Theocritus, in Silk, of the fourteenth Century. Another of the same Age.

The Verses of Ephesus, in the Volume number 430.

A

A Volume of the thirteenth Century, containing Sallusting the Platonick, of the Gods.

Moschus's Idyllium & Simmias's Securis & Ara; Theocritus Syriack & Homer's Odysses, in one Volume.

Another of the same Age. Several more of the same those with dinevalent though the same of the same though the same the same that the same the same

Some of the Tragedies of Euripides, some Comedies of Aristophanes, and some of Sephocles, in a Silk Vo-

lunie of the 13th Century. 1933 100 on T

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Empedocles's Poems, Sphere, and other Pieces, ih Silk, modern. Apollonius's Argonautica, Homer's Batracomuomachia, Herodotus of the Life of Homer, Orpheus's Argonautica, the Hymns of Callimachus the Cyrenean, Homer's Hymns, and the Anthologia, a Volume in Vellum of the eleventh Century.

Oppianus's Halieutica, the three first Tragedies of Euripides, also the three first of Aschylus, in a Silk

Volume of the fourteenth Century. 1100 21010

Oppianus in Vellum's another in Silk, and a third.
Orpheus, and Callimachus, in Silk, modern.
Pythagoras's Poem, of the fourteenth Century.

Apollonius Rhodius in two Volumes. 10 111111

an Arans's Poems, in Vellum and odd to omne V. A.

There is in a Volume of the Ambresia Library, a Lexicon of Saracen Words, with this Title, Saracen Words in Alphabetical Order.

Aadud'ilpis Os Elephanis.

Ancurbi, Staphilinus Montanus, aut Staphis agrestis,

Ancaarchinten pugiden. 13 : 10d : 3il : 183

Ancuzan, Juccus laferpitij. dish en aud euQ

Agnus, aut pentaphyllus herba quinque folijs, &c.
These are Greek Books. Among the Lain I took

notice of these few, out of very manyin any

In a Volume of the eleventh Century, The Opinions of several Fathers, concerning the Supremacy of the Roman Church.

A Volume of the ninth Century, against Claudius of

Turin, concerning Images.

A Latin Dictionary of a vast Bulk, of the ninth or tenth Century.

E

A

A Volume of Prudentins of the feventh or eighth Century. I never faw any fo Ancient of this Author.

A Volume of the eighth Century, in a Longobardick Character, containing Gennadius of Ecclesiastical Do-Etrines, Bachiarins's Faith, Athanasius's Creed; all in the fame Hand. Another of the lame Age.

A Volume of about the feventh Century, containing many Sentences, and Sayings of Fathers, pick'd up and down, and among the reft, of Philip, Disciple to S. Jerome. The Collector, or Writer, by a Juggle of Letters and Numbers, proves Genfericus, King of the Vandals, to be Ansi Christ.

A Volume of the eighth Century, in Longobardick

Characters, containing S. Ambrose's Commentaries on

the Gospel. Ladant

renean, faomer's Hymns A Volume ancienter than that, contains part of the

Bible. Thin sen

A Volume of the eighth Century, in Longobardick Characters, contains some of S. Chrysoftom's Homilies; fome Pieces of Eucherius; Confessions of Faith of Lu-ciferus; also Athanasius's Confession, which is reckon'd among the spurious, and is ascrib'd to Vigilius; also the Faith of S. Ambrofe, all with the

A Volume of the fourteenth Century, being a Latin Description of the Archipelago, in Silk, with the Places

represented in Painting. 10 smulo

In a Volume of the twelfth Century, Vellum, a Translation of Dares Phrygius in old French Meter. Andrel Mess Os Elephanis

Autorbi, Staphtimus Palen com, and Papius agrofter. Salemons: nos: enseigne: &: dit: Efil: lit: hon: en: fon: ecrit: Que nus ne deit son sens celer Ainz fe deit hon fi demonstrer hoos I que lon i ait preu e henor de los ons sloud quenfi firent li anceifor. no well and to soitou enomial fe cil qui trouverent les partz o emulo V a n e les granslivres des fet artzenantal la revel lo Roman Church. les Philosophes les traitiez dont toz le monz est enseignez lo auto VA fe fussent ten veirement and guidresons with I to detail fiecles vesquist folement word a sund A

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and que fust saveirs neque folie o your salid salid pe seus hon fors esgarder

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Which obsolete French Rhimes, Literally translated, import,

Solomon informs us and says,
And we read in his Writings,
That we ought not to conceal our Knowledge
But we ought rather to make it appear
that we have Worth and Honour
for so our Ancestors did.
If they who discover'd the Parts
and the great Books of the seven Sciences
the Philosophers and their Treaties
by which all the World is instructed
had been conceal'd, then truly
all Ages would have liv'd in Ignorance
we had liv'd like Beasts,
we should not have known
what was Wisdom or what Foly,
nor how to distinguish the one from the other.

Among that multitude of Latin Books I turn'd over, but a very few more, viz. Origen on S. Paul's Epistles, Lastantius Firmianus's Institutions, Cassudorus, S. Gregory's Morals upon Job, B. Remigius's Commentaries on the Revelations; as also Casar, Plautus, and Cicero.

In another Closet of the Ambrosian Library there are some Volumes, which for their Rarity, are kept in a Cup-board. There are several of Josephus in Latin. I shall add one to those before taken notice of, which they think is of that Paper which they call Phyllira, or the Egyptian Papyrus; it is much thicker than that Egyptian Paper, of which the Manuscript of S. Mark at Venice is made, and that is much ancienter than the Ambrosian Josephus. There is also a Volume of Virgil, sormerly belonging to Petrarch, and full of E.

Notes and Observations of the said Petrarch's Hand, neatly writ. Also a Volume of S. Charles Borromeus's Epistles, many of them writ with that Holy Man's own Hand. In the same Cup-board is a Book in that they call the Runick Character, of S. Cyril, bound in Silver Plates, emboss'd. They also show some Things written with S. Thomas Aquinas's own Hand. The Place is notably adorn'd with Pictures, and among them is a small Piece painted by the Mayden call'd Fides Gallicia.

All these Things we were permitted to view and turn over to our own Content, through the Goodness of that most Courteous Man Lewis Antony Muratorius, born for the Benefit of the Learned. The other Library-keeper Cl. Albucius, a Learned and Civil Person,

was also affifting.

On the 6th of July, we went to the Closet of the most Renown'd Bidellius, well furnish'd with Rarities, Antiquities and Coins. In the course of Medals there are some very rare of the largest and middle sizes.

I also three or four times view'd Count Mezabarba's Collection, and took a Note of the Coins. There is one very singular in Brass, bearing on the fore Part Augustus's Face, with the Insciption AUGUSTUS DIVI F. and on the Reverse a Wreath of Lawrel, in the midst whereof is written REX PTOL. And about the Wreath C. LÆTILIUS APALUS II VIR. Begerus in his Thesaurus Brandeburgicus has it thus, ... TILIUS APALUS II VIR. But Patin gives the Reading salse and impersect thus, SAPILUS II V. Q.

I. In the same Museum, or Closet is a small Stone Chest, found in an ancient Tomb, half a Foot long, three Inches and a half broad. On the smaller Front of it is a Cross carv'd as in the Figure. II. In the little Chest is the Image of S. Philip, as appears below, imprinted in Plaister of Paris, but through the unskilfulness of the Workman, S. Philip's Name is inverted, and the Saint holds his Cross in the Lest Hand, for in the Mould it was right. III. In the same little Chest is a Gold Cross extreamly thin, but broad, full

of many winding Lines, as is here represented. On a Paper are these Words, Questa Croce d'oro, su travalla in un sepoloro di san Pietro di V....ed e 1186. che e satta è d'ero sinissime. That is, This Cross was found in a Tomb of S. Peter V.... and has been made 1186 Years of the finest Gold. I know not whence he took the Year so nicely, who writ this; for at the beginning of the sixth Century, when the Cross was made, if the Computation be right, they did not use to set down the Year of CHRIST, or since the Incarnation.

Sword, adorn'd with Flower del nees. On another

Stone is Alexander the Great, with Junior Leanmond's

Hornes, for as Christianios ne us, he boalled himfelf

the Son of Figurer Hammer, That Writing on the Egyp-

tian Payers, which is there to be feen, and contains a Catalogue of the Reference that were at female the

Days of & Cresey, the Pope, has been lately published

In the Charch of S. Amerale close to the Stepe lend-

ing to the Subterraneous Chappel, where the Body of Berman Kare of Machine or this Information. Fire

This Church's much lower than the Ground about

it, because, as they lay, when the hungeror frederick

the First run'd Mailer and up Suburbs to the Ground,

the Ruins railed the Serface of the and the Church

but that that he de open it was indeed by Confess of the

Monks Gid there was but one thing share worth turing notice of the mean water follows that afternal with fi-

great and by the Arrending Ables Letters

Without the Medallery Care is a Gotfeet as is

fero de many esteux aucient Chareles offa dest l'Acco

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by the most Lourned Alwystories.

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Devis Angeles Contract the Bones of Street Corks.

In the force Porce are twen a spread Northen Verkir
like Barrels, fach at are from the Street Reme, as fault

In

In the same little Chest, was found, either an Apple or a Pear, or a Cowcumber; for it cannot be known what fort of Fruit it is, it is so dry, and wither'd; in bigness and shape like a Hen's Egg, but for what use or Superstition it was laid there, is not easy to guess.

One Day we spent the Asternoon in viewing the Closet of the Sepialas, where we observed this particularly, that on a Piece of Lapis Lazali there is a King of France cut (which they say is Charlemaign) holding a Scepter in one Hand, and in the other a Sword, adorn'd with Flower de Luces. On another Stone is Alexander the Great, with Jupiter Hammond's Horns; for, as Curtius informs us, he boasted himself the Son of Jupiter Hammon. That Writing on the Egyptian Papyrus, which is there to be seen, and contains a Catalogue of the Relicks that were at Rome in the Days of S. Gregory the Pope, has been lately publish'd by the most Learned Muratorius.

In the Church of S. Ambrose close to the Steps leading to the Subterraneous Chappel, where the Body of Bernard King of Italy lies, is this Inscription, Hic Berta Regina Ossa; Here are the Bones of Queen Berta. In the same Place are twelve ancient Earthen Vessels like Barrels, such as are frequently seen in Rome, as shall

be mention'd.

This Church is much lower than the Ground about it, because, as they say, when the Emperor Frederick the First raz'd Milan and its Suburbs to the Ground, the Ruins raised the Surface of it, and the Church remaining untouch d, it was afterwards lower. I would willingly have seen the Treasury in the Vestry; but that not being open'd without the Consent of the Canons. I could not have that Satisfaction. The Monks said there was but one thing there worth taking notice of, which was a Golden Pall adorn'd with Figures, given by the Archbishop Anselm Pusterla.

Without the Monastery Gate is a Cloister, as is seen in many other ancient Churches. In that Place is a Tomb, at first fight appearing of great Antiquity, with this Inscription.

That is, Here lies D. Paganus Petra Santa,

Soldier and Commander of the Florentines,

who dy'd in the Year of our Lord 800, at whose

one Funeral there were four

Cardinals.

This Coat of Arms is there Carved, head to me

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But this Notable Fiction is detected by several Arguments. For in the Days of Charlenaign, when Paganus Petra Santa is said to have dy'd, Florence lay level with the Ground, having been destroy'd ever since the Time of Totila; till that same Emperor caus'd it to be repair'd in the Year 802. and therefore he could not be Commander of the Florentines. Besides in that Age they had not yet begun to use Coat Armour,

nor

nor Surnames, which were certainly brought in afterwards. There are still some of that Family, which is as ancient as most in Italy. But it is frequent with those who are commendable for true Nobility, to turn their Genealogies into Mythology, and thus, whilft they endeavour to gain a Fictitious Antiquity of Defcent, they give occasion to suspect that which is true and real. They faid, they had flourish'd in & Ambrofe's Days, and supported that Holy Man against the Aria They pretend the Circle in the Coat of Arms. represents the Holy Eucharist. It is believ'd that the Gates of the Church which are cover'd with emboss'd Plates, are the same that S. Ambrose shut against the Emperor Theodofius. On the fide where the Canons live is a large Portico supported by Columns, some of which have, as it were, Trunks of Boughs cut off. jutting out, like Trees whole Branches have been newly lopp'd.

In the Church of S. Lawrence, which was built by the Architect Peregrinus, after a fingular manner, the Columns cleaving to Buttreffes, are inverted, so that the Capitals serve for Bases, and the Bases for Capitals; what a Man excellently skill'd in Architecture could mean by it, is hard to guess. In the Chappel of S. Aquilinus is a Tomb of a great Bulk, which by its shape I judge must be assigned to the first Ages of the

The Ancient Walk between the Columns, which appears opposite to the Church in the Publick Street, consisting of sixteen fluted Columns of the Corinthian Order, is of that fort the Architects call Diastilos, that is, where there is three Diameters of a Column distance between the Columns; which sort is very rare in Rome among Ancient Ruins. At the end of the Walk is the following noble Incription, which I have seen in several Printed Collections; but in regard it is variously written, I have thought fit to deliver it here Genuine.

the Hane of Tatila : till that fame Emperor or 15'd it

to be repair'd in the Year see, and therefore he could need to the Klaraman. 'Helides in the Klaraman.' Helides in the touls Cost through.

IMPERATORI CAESARI L. AURELIO VERO AUG. ARMENIACO MEDICO PARTHICO MAX. TRIB. POT. VII. IMP. IIII COS. III P. P. DIVI ANTONINI PIF DIVI HADRIANI lord roats or the reason DIVI DIVI Conth in TRAJANI PAR THICI PRONE the following lufering POTI DIVI NERVAE ABNEPOTI STATE OF THE STATE OF DEC DEC entrol of strag xact att. 3 hic ensum alceptar of in this true

That is, To the Emperor Cælar Lucius Aurelius Verus Augustus, Conqueror of Armenia, Media, Parthia, Most Mighty, Tribune seven times, saluted Emperor sour times, Consul thrice, Father of his Country, Son to the Divine Antoninus, Grandson to the Divine Adrian, Great Grandson to the Divine Trajan, Conqueror of Parthia, Great Great Grandson to the Divine Nerva.

In the Church of the Service, standing without the Walls, they show a Hole in a Stone, into which they say S. Barnabas stuck a Cross; as is express'd by an Inscription cary'd there, but modern.

In hoc rotundo Lapide erectum fuit Vexillum
Salvatoris a S. Barnaba Apostolo Mediolanensis
Ecclesiæ fundatore, ut Scriptorum auctoritate & vetusta
Populi huc confluentis XIII Martij traditione compro-

quem Devotionis augendæ gratia justum est exornari M. DCXII That is, On this round Stone was erected the Standard of our Saviour by S. Barnabas the Apostle, Founder of the Church of Milan, as appears by the Authority of Writers, and the Tradition of People resorting hither, on the 13th of March. Which, for the increase of Devotion, was order'd to be adorn'd, 1612.

The Hole is cover'd with an Iron Grate. Going out, occurs on the Left Hand the Tomb of Heribertus Archbishop of Milan, who dy'd in the Year of our Lord 1045. on the 16th of January, the thirteenth Indiction, as the Epitaph shows.

Close by the Church Gate on the outward Front, is

the following Inscription.

MDIX. I² Julij Ludovicus Galliæ Rex & Mli Dux parta de Venetis Victoria hic equum ascendit ut in Urbe triumpharet. Jussu Iamfredi Caroli præsidis Lapisiste erigitur 29 Junij 1510.

That is, 1509. on the first of July, Lewie, King of France and Duke of Milan, having obtain'd a Victory over the Venetians, mounted his Horse here to Triumph in the City. This Stone is erected by Order of lamfredus Carolus the Governor, June the 29th 1,10.

In the Church of S. Gregory next the Gate, is an Infeription in the Sclavonian Tongue. It is generally faid the Characters are unknown. There are preferv'd the Bodies of the Saints Natalis and Sabina.

In the Monastery of S. Celsus, of Canons Regulars, resides the Reverend Abbot F. Cerrius, a Man of Probity and Learning. By the Threshold of this Church is the following Assignt Inscription

is the following Ancient Inscription.

ARCAM COMPARAVI ET AUR VALERIA VIRGINIA MEA * QUI VIXITAN.

* writ so

In the Numery of S. Martha is the Monument of Gafton de Foix, whose Statue is there to be feen, having a handsome Face, with the following Inscription.

Simulacrum
Gastonis Foxij
Gasticarum copiacum Ductoris
qui in Ravennate prælio cecidit a
Anno MDXII.
cum in æde Marthæ restituenda
ejusdem tumulus dirutus sit,
hujusce Cænobij Virgines
ad tanti Ducis immortalitatem
hoc in loco collocandum
curavere.
Anno MDCXXIV.

That is, The Image of Gaston de Foix, General of the French Forces, who fell at the Battle of Ravenna, in the Year 1512. His Tomb baving been thrown down in repairing the Church of S. Martha, the Nans of this Monastery caus'd it to be erected in this Place, to the Immortal Memory of so great a Commander. Anno 1624.

Next we were conducted to the most Illustrious Count Simoneta's Country House, remarkable as well for its Structure, as for an Echo which repeat Words distinctly above sixty times, and if any Man happens to fire a Gun, it is repeated as if a whole Company of Soldiers were making a running Fire. Thence we went to a new Structure erected without the City, and very magnificent. There is the Burial Place for the Hospital, began of late Years, and scarce sinished. The Church is built in the shape of a Greek Cross.

I must say so much in Praise of the Milaneses, that no City in Italy is more Industrious and Expensive in erecting, enlarging, and beautifying of Publick Buildings.

In the Church of S. Nazarius, in whose Entrance are the Tombs of the Trivultij, is to be seen the following Inscription by the Buttress.

Divæ Apolloniæ caput
huc e Transilvania Divini
numinis benignitate
deportatum & huic
religioso Templo a
Fran. Caldarino summa
cum pietate oblatum
in hoc loco opera Fran
cisci Cusani hujus Templi
Canon. integerrimi
asservatur
III. Cal. Aug. M. D. LII:

That is, The Head of S. Apollonia, brought hither through the Divine Goodness out of Transilvania, and devouily given to this Church by Francis Caldarinus, is kept in this Place by the means of Francis Cusanus, a most worthy Canon of this Church. On the 3d of the Calends of August, 1552.

As we were making ready to depart, being informed by the renown'd Magins, Professor of the Greek Tongue, that the most learned Lusiniana of Genoa was in the City, being come to Milan for her Health, and that she invited us to a Conference, we went thither with that deferving Person. That Noble Maiden is Twenty four Years of Age and Skilful in several Languages. She already understood Greek well, so that it might be hop'd she would soon he very perfect in it. She faid the took it by turns to learn some Art and Science, and then some Language. At that Time she apply'd herself to Greek, designing next to study the Canon Law. She spoke French more Elegantly than Strangers use to do, the same of Spanish, and Latin as well.

About the latter part of our leisure Time at Milan, the Renown'd Dane, Frederick Rostgaard, came thither, being employ'd about Collecting the Epistles of Libanius, and therefore he nicely search'd all the Libraries

of Italy.

Having got Letters of Recommendation from the R. F. Semensius Sommascus, a most celebrated Writer of his Order, to the Knight Belcreddius of Pavia, we came to that City on the 22d of July, the Road to it hot and dufty between Rows of Trees, which obstructed the Prospect and the Air, and waited on the aforefaid Gentleman, a Person Renown'd for Piety, who very courteoufly lent us his Coach. He has a fingular Library, the like whereof we never faw, and it is numerous, fill'd with Books written in Defence of the Immaculate Conception of the Bleffed Virgin Mary; not one upon any other Subject has Admittance there. and most of them are writ by Franciscans. I happened upon one compos'd by F. Alva, in the Title Page whereof the Bleffed Virgin appears on high, and under her an enclosure of Walls, strengthned with Towers. In each of the Towers is a Franciscan, fighting with the many headed Dragon, the Adversary of the Immaculate Conception. We went next to the Church of the Canons Regulars, having Letters of Recommendation to enquire there after the Relicks of S. Augustin, which were reported to have been lately found there; concerning which subject, many small Books have been publish'd and spread up and down in Italy. There is still much Controversy about it, whilst there is a profound Silence concerning fo great a Matter among us. I have thought fit to give a brief Account of the whole Affair.

The Body of S. Augustin was carry'd over into Sardinia, at the Time when Thrasamundus, King of the Vandals persecuted the Catholicks, by the Bishop of Hippo and other Numidian Priests, who then sailed over into that Island, in the Year of CHRIST 504. The Saracens afterwards ravaging the said Island, Luitprandus, King of the Longobards, sent over Ambassadors with great Wealth, and bought the Relicks of that Saint, which he caus'd to be convey'd over to

Genoa

Genoa first, and thence to Pavia; where he order'd them to be laid in a Vault next the Wall, in the Church of S. Peter incolo aureo, which he had built. This is deliver'd by many others, but more at large in the Strozzian Chronicle, which will be publish'd by us among the Monuments of Italy, and affigns this to have been done in the Year of our Lord 721. that is, as there computed, the Year 291 after that holy Doctor's Death, which Computation is very exact; for from the Year 430. when Augustin dy'd, to 721. there are 291 Years; but others fay it was in the 725. That Church of S. Peter in coelo aureo having first belong'd to the Benedictines fell afterwards to the Augustinians, and is now possess'd by them; so that the Lateran Canons Regulars, and the Monks of S. Augustin have the Church by Months. But they tell us, it appears by the Chronicle of Brescia, and an Inscription to be feen on the left fide of the Altar of S. Appian, that in the Year 1223. the Holy Body was translated, and interr'd under the Altar of S. Appian, for fear of the French, who then broke into the Country, and defign'd to feize those Relicks and carry them into France; but that 40 Years after, the Pavians being deliver d from that dread, the Body was brought back to the former Place, and it was the Opinion of almost all Men, that the Bones of the Holy Doctor had been there conceal'd ever fince.

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At length, in the Year 1695. on the first of October. when they were repairing the Church of S. Peter in calo aureo, and thought to adorn the Vault wherein the Relicks of the Saint were thought to lye, those Relicks which are now call'd in Question were accidentally found. Now that Vault, which they also call the Scurolo, that is, the Tabernacle or Shrine, and the Confession, is under the Chancel, and has an Altar in it. There is a Descent of about twenty Steps from the upper Chappel to the lower. When they were about this Work, the Workmen happen'd to strike upon a Pile of Brick, behind the Altar, and beat out some pieces of the Bricks, so that some Crannies being or pen'd, they discover'd a Marble Chest within. This made them think of looking further; they broke down the Brick-work about it, and discover'd a Marble

Chest three Ells and three Inches in length, one Ell and two Inches broad, an Ell and four Inches deep, the four corners of it crampt together with ftrong Iron Plates. In a little Book publish'd upon that occasion, are these Worde, As they were clearing the faid Marble Cheft from the Plaister, which cover d it on all sides, there appear'd legible, first in Gothick Letters on that Part of the Plaistering which was not yet taken off the Marble, this Name, AGOSTINO, and then again on the thickness of the Marble Cover of the said Chest, this same Word AGOSTINO, writ with some Matter that easily wip'd out, as if it had been a Coal. Which Name, though blotted out by the Inadvertency of the Workmen, gave hopes of finding the Body and Relicks of S. Augustin, Bishop and Doctor of the Church, upon this Occasion, and perhaps by a special Providence. I have thought fit to transcribe these Words literally, because they are of

great Moment either way.

The Bishop being then absent, his Vicar, with 2 Notary and others were call'd to view this, who finding no other means to open the Cheft, order'd the Leaden Seals and Iron Cramps to be broken, and yet could not the cover of the Cheft be remov'd from its Place till the Cramps being broken, there was room below to shake the Cement. Within the Marble Cheft was a little Silver Coffer an Ell and five Inches long, with a Silver cover. A round Lock not lock'd with a Key, was fastned on the outside on a Cross made of small Plates, and there were three other Crosses as big and exactly like the first, on which was the Face of our Lord JESUS, with the Letters IC. and a little Rose at the Ends. In this Silver Coffer were found a Silk Veil, which upon the first Touch dropt all in Bits, also some Pieces that seem'd to be of a Leaden Box, a small piece of some Board, and two little Glass Vessels, as it were ting'd with Blood. An Anatomist was call'd to view the Bones, who having carefully confider'd them all, declar'd all the most folid Parts of a Humane Body were there, though many were broken, for the ten greater Particles of the Skull were there, and other small ones, and so other Particles almost reduc'd to Dust. The Anatomist added, there only wanted the Arm-Bone that reaches

reaches from the Shoulder to the Elbow, and no other.

The Monks of S. Augustin affirm, and bring many Arguments to prove, that those are the very Relicks of the Holy Doctor. For, say they, those Things that were found in the Cheft, viz. the pieces of the Leaden Cheft, which we may suppose formerly contain'd the Body, are an Argument that those are the Relicks of some Saint, and it is plain they are the Relicks of S. Augustin, because the proper Place of every other Saint bury'd in that Church is particularly known; whence it follows, this was the Place defign'd for the Relicks of S. Augustin. It plainly appears, that is not the Body of any King of the Goths, or Longobards, because no King of the Goths was bury'd at Pavia but Theodofius, who lies in the Church of S. Michael, and the Kings of the Longobards, who were bury'd at Pavia, lie in known Churches and particular Places.

They think it no small Argument on their side, that the Arm-Bone from the Shoulder to the Elbow is wanting; for in the Year 1027. S. Augustin's Arm was given to Cnute or Canute the Great, King of Denmark and England, and carry'd by the Archbishop Elgenoldus; who in his Return from Rome into England went thro' Pavia and took that Present with him, as

William of Malmesbury writes, There are besides many Conjectures which confirm it, viz. The settled Report spread Abroad in all Parts. that S. Augustin's Body lies in this Vault or Taberna. cle, or Confession. There is also the Spring or Well. mention'd by Authors, and particularly in the Stroz. zian Chronicon, writ in the Year 1200 the Custom of finging at certain Hours in that Vault, as it were before the Body of S. Augustin; the Concourse of Strangers; the Lamps continually burning in Honour of the Holy Body; the Glass Vessels ting'd with Blood. For Pope Benedict III. a Monk of the Order of S. Benedict, fent many Relicks of Saints to Mount Cassino, among which they fay was some of S. Augustin's Blood, taken out of those Vials. This Blood, they fay, was put into the Vials, when his Disciples embalm'd his Body, from which it ran, when the Incisi-

ons were made to put in the Sweets.

They contend they have another powerful Argument in the Word AGOSTINO, writ in Gothick Characters; if it were truly read in two Places, upon the demolishing of the Brick-work. Besides these Arguments, which they think are of great Weight; there are others of less Moment in the Writings of the Augustinians, which Writings are very intricate, and stuff'd with Testimonies of Canonists, as Lezzana, Tiraquellus and Bartolus, which cannot signify any thing to this pur-

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However, there are some who both by Word of Mouth, and in Writing controvert the Reality of these Relicks; and alledge, that those Histories the Augustinians make use of are not so Authentick, as that their Testimony should afford sufficient Argument for expoling such Relicks to be honour'd by the People. Besides that, it appears by those same Histories, that the Body of S. Augustin was laid in a deep and most fecret Place, and bury'd for ever, that it might not be stoln and carry'd away; for which Reasons Pope Gregory XIV. forbid the seeking of that Holy Doctor's Relicks, under Pain of Excommunication. But this Brick Structure, and the Chest enclos'd in it, were rais'd above the Ground, as was said before; and fluck out so far, that it would be absurd to ascribe to them the Name and Form of a hidden Place. They add, that the Chronicles of Brefcia, and the Inscription on the left fide of S. Apian's Chappel, which the Augustinians quote in their Writings, are of no great Authority, as being made by private Persons, and modern. That the Well, which they pretend to be Miraculous, feems to be made by Hand for watering of the Greens. Besides, that nothing was found in the Chest spoken of, to prove those were the Relicks of S. Augustin. For what they alledge of the Arm, is not of much Weight, as well because many of the Bones are reduc'd to Ashes, and it is likely that Part of the Arm which is wanting, had fallen into small Bits; as also in regard it is believ'd that S. Augustin's whole Arm was carry'd into England, and the greatest Part of this is there still. Laftly, there is no Proof of the Infeription,

scription, AGOSTINO, no Body being call'd upon to read it, and what they alledge looks very like a Fable, viz. that the Name found in two Places immediately vanish'd. They also contest about S. Augustin's Blood, and urge, that Notion had its rife from a Place in Leo Oftiensis not rightly understood, and has no refemblance of Truth. There are some also who say, that the Body of S. Augustin is not now at Pavia, but at Mortara, whither it was formerly convey'd. Others indeed own it is still at Pavia; but in the Church of S. Moltiola, where it was hid when they were afraid of the French; but these Things the Augustinian Fathers deny. I am inform'd that a Benedictin Monk of Mount Cassino has publish'd a Work to prove the Reality of the Relicks; and that on the other Hand, there is an Augustinian who denies they are Genuine.

Thus much I learnt either from what has been writ on both fides, or what I have heard; the Controverfy is still depending. Having desir'd to see those Things which were found, it was refus'd us; but the Prior of the Monastery presented us with a Book lately printed to prove the reality of the Relicks, and only allow'd

us to fee the Subterraneous Place

Hence we went to the Church of the Barnabites, built by the famous Architect Bramante Lazaro, as is there to be seen in Writing, after a peculiar manner, for it is square at the lower End, and from the middle upwards Octangular. Close by it is the Street, call'd the little one, in which is an ancient Brass Statue on Morseback. It is generally said to be of Antoninus Pius, but is certainly of M. Aurelius; which they will never make the least Question of, who are but indifferently acquainted with Medals and old Statues.

CHAP. III.

Our Journey to Modena. The Duke of Modena's Library; the Fountains of that City. The Padolironensian Monastery, and its Library. Our Journey to Venice. The Closet of Grimani. A Curious Inscription retriev'd. The Library of S. Mark. Another Inscription retriev'd. The Library of the Archbishop of the Greeks, and that of S. John and Paul.

THE 23d Day of July we proceeded to Placentia, and the next to Parma, where we were lodg'd and entertain'd with all possible Demonstrations of Respect and Affection, in the Monastery of S. John the Evangelist, by the Reverend Father Abbot, and the Learned Epiphanius and John Maria de Balistrerij's Doctors of Divinity.

Thence we went by the way of Rhegio to Modeno, and were Courteously received in the Monastery by D. Benedict Ricinio the Abbot. There was F. Benedict Bacchinius, a Learned Person, Renown'd for several Works already publish'd, who is now preparing an Edition of Agnello of Ravenna, an Author of the ninth Century, never yet made Publick. He was then the Duke's Library-keeper, and we went to it that same Day. It happen'd unexpectedly, that we there sound many Manuscripts, which having been before intermix'd with the printed Books, have been separated by that Renowned Person Bacchinius. I will here mention the chiefest of them.

A most beautiful Hebrew Bible, in three Columns, Vellum.

A modern Volume of Liturgies in Greek, Syriack, E-thiopick, and Armenian.

S. Paul's Epistles in Arabick.

An ancient Hebrew Book of the Cabbala. A Runick Volume, of the Divine Office.

A Greek Volume of the Gospels, in Vellum of the

eleventh Century.

A Greek Volume of the Gospels, as read throughout the Year, in a most ancient Uncial Character, of the eighth Century, Vellum.

The Acts of the Apostles in Greek, of the ninth Century, Vellum; the Character Uncial, inclining,

with the Accents by the first Hand.

A most curious Psalter, of the eleventh Century, in Vellum, with an Inscription in the Front, not very skilfully writ in Greek, and thus translated by us. This Book was laid up in the Holy Monastery of Remission of Sins of Theodosius Xilata Monk, let him who reads it through the Lord praise him, and pray for his Soul.

an Exposition of S. Matthew in Greek, by an Anonymous Author; and Apollinarius's Verses on the Psal-

ter

Library.

A very neat Vellum Volume of the tenth Century, containing Clemens Alexandrinus's Instructions, Discipline, and Hymns, as in the printed Copies; Justin to Zenas; the same against the Greeks. Athenagoras's Embassy. Tatian, and at the end a Treatise of the Sibyls. There is a Volume very like this in the King's

A great Silken Volume in Folio, of the fourteenth Century, all of it ascrib'd to S. Athanasius, whose Title is, Athanasius Archbishop of Alexandria of the Individuality and Consubtantiality of the Blessed Trinity. This false Athanasius proceeds Syllogistically, and generally makes use of the true Athanasius's Arguments, but sometimes of his own. Perhaps he took occasion to dedicate his Work to Nemessinus, because in the third Assembly to Jovian, one Nemessinus is mention'd, as an Assertor of the true Faith, and Friend to Athanasius. So those who dedicated the Opuscula, in the Name of Athanasius to Antiochus, perhaps took

occasion so to do from the said Athanasius's Epistle being extant to Antiochus. We did not transcribe the Work, because it was not to be done without much

Labour, and to no purpole.

Chrysippus the Disciple of Euthymius, his Encomium on John. It is in two Folio's, bound after the manner of more modern Manuscripts, and is in an Uncial Character of the ninth Century. It is evident this Chrysippus was Disciple to that great Abbot Euthimius, who hourish'd in the fifth Century, and whose Life, written by his Disciple Cyril, was publish'd by D. James Loppin, in our Collections. See it there Page 67.

In another Volume the Epistles of Sinefius to the 157th, but the first thirty are wanting. Some things of Eunapius of the Life of the Philosophers. Two hundred and sixty Epistles of Libanius. **Esop's Life and Fables by Planudes. The Book is of the fourteenth

Century.

A Silken Volume of the fourtenth Century, being Eurhymius Zygabenus's Panoplia, or compleat Armour, only the Latin Translation whereof is Printed.

Photins's Bibliotheca, written in the Year 1559. at

Venice

Theodorus Prodromus's Expositions of the Holy Canons.

Zonoras's History, a Book of the fourteenth Century. Another later Volume of the same Author.

Cantacuzenus's History, a modern Book.

An Anonymous Author, of the Race of the Saracens, Greek; and begins, It is to be observed that Phatema was Mahomet's Daughter.

A Lexicon, collected by an able Man out of Ancient

Authors, in a Volume of the fifteenth Century.

Another more modern Lexicon.

Herodotus, a Book of the fifteenth Century.

Some Books of Diodorus Siculus, a Book of the fifteenth Century, at the end whereof are these Words of the Amanuensis in Greek, Michael Apostoles of Bizantium, or Constantinople, living in Poverty, after the Destruction of his Country, writ this Book for Hire, in the Island of Crete or Candia. Some Pieces of Lucian, in a Vellum Book of the tenth Century.

Labanius's Orations, in a Book of the fourteenth

Century.

Heron's Mathematicks, in another.

Aspasius on Aristotle's Morals.

Alexander Aphrodiseus, Simplicius, Blemmydas, Jo-

annes Philoponus, and many others on Aristotle.

Many Volumes of Hippocrates and Galen, are here and in other Libraries of Italy; for the Study of Physick was much follow'd in the latter Ages.

Entochius Ascalonites, on the first Book of Apollonius

of Cones.

Hesiod's Works and Days, a Modern Book.

Many Volumes of Aristophanes

As many of Euripides.
Theogn des's Sentences.

These Greek Volumes I took Notice of; among the Latin I observed but few.

Lactantius Firmianus's Institutions.

Priscian's Books, a Volume of the fourteenth Century.

A Volume of Nonius Marcellus.

Many Volumes of Cicero's Works.

A Volume of Salust, of the fourteenth Century.

Also many Volumes of Casar, Plautus, Terence,

Ovid, Lucan. Aulus Gellius, or Agellius.

A Volume of Persius, of the fourteenth Century.

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T bullus of the fifteenth Century.

Livre de Tournois enuoye par un Duc de Brunswick, of the fifteenth Century.

A Book of Dante d' Aligeri, almost as ancient as the

Author, curiously writ.

The Duke of Modera sending for us to Discourse with him, we went on the 29th of July. He talk'd very much in Praise of the Benedictin Order, which he profess'd to have a great value for, being himself descended of the same Race as S. Benedict. He said his Rule was so wisely contrived, as to be of use for Governing the Commonwealth, and therefore

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his Father had very often recourse to it. Then he extoll'd Lewis the Great's Virtues, his Invincible Courage, his almost perpetual Successes, his extraordinary Care of the Government, both Civil and Military; and next his having reftor'd, advanc'd, and almost brought to Perfection both Liberal and Mechanick Arts. Next we discours'd about his Library, and I own'd I had not been a little surpris'd to meet with so great a number of Manuscripts, because they came upon me unexpectedly; for I had never heard one Word of the Manuscripts in the Library of Modena, and yet it was preferable to many that are celebrated among the Learned. Then his Highness answer'd, That his Ancestors had bought up that Parcel of Manuscripts, and he intended continually to purchase more, as occasion thould offer.

"The same Day we went with Bacchinius to Doce ctor Ramazzinius, who presented us with his Eleant Book of the wonderful Exuberance of Springs " in Modena. For one great Advantage of this City " is, that in any Place what soever within it, or for " fome Miles about it, you may find a Spring, which " will continually give plenty of most excellent Wa-" ter. For whensoever they dig a Well, when they " are come to about Sixty three Feet in depth, they " bore the Bottom in the middle with a very large " Auger, when it has funk about five Foot, im-" mediately so much Water gushes out, casting up " Sand and Stones, that the Well is fill'd up to the top in a Moment, and the Water never ceases from " that time forward to flow. And such are the " Springs, that they neither swell with Rain, nor de-" cline with dry Weather. Those Things are also " very remarkable, which we read Page 19. of that " same little Book. For about fourteen Foot from "the Superficies of the Earth in depth, there is " scarce any thing to be seen but Foundations and old "Ruins of the City; so deep they meet with the " Pavement of Streets all of Flint, the Shops of " Handicrafts, the Floors of Houses, and Stone-"Works. Where it is wonderful, that the Ground fhould rife to such a height, which cannot be faid

" to have been occasion'd by the Cities having been " leveral times utterly destroy'd, and then rais'd again upon its own Ruins, and so lifted up, because the " Fields about it are upon the same Level; nay the "City feems to be somewhat lower than the Coun-" try about. After the Foundations and Ruins, ap-" pears the Earth, folid and close enough; so that it might be taken for Ground never broke up; yet " foon after it is black and Boggy, full of Watery "Rushes. I remember, that in one of these Wells, "Twenty four Foot in depth, I observ'd a Wheaten "Straw unbroken, and in another, at the depth of "Twenty fix Foot was found a Hazle Branch with the " Nuts on it not corrupted; thus there is an Altera native Change of Earth at every fix Foot, sometimes " white, fometimes black, with Branches and Leaves " of several Trees, as it were grown over with thin " Crusts and Barks, till they come to the Chalky " Level, which is not till Twenty eight Foot in depth. When the Workmen are come to that, being fafe, as " I faid before, from being disturb'd by any breaking in of Water, they prolecute their digging to the "Bottom with great ease. The thickness of this "Chalky Layer is almost eleven Foot, so that the end of it is in about Thirty nine Foot depth; next appears another Marshy Layer about two Foot deep " firew'd with Rushes, Leaves of Plants, and Boughs of Trees. When the Workmen are past this Marshy Ground, they meet with another Chalky, of near the same thickness as that above, which " terminates in about Fifty two Foot depth, and when past that, another Marshy soil, like the for-" mer, appears, and after that a thick Chalky one, " like the two above, but not so thick as they, and this lies upon another Marshy one, which terminates in the last Flat, where they fix the Instrument " for boreing; and this Flat is foft and fandy, mix'd " with much small Gravel, and sometimes with Cockle-" shells. This Disposition of so many several lorts of "Layers, fo regularly dispos'd, is always certainly " found in all Wells, both within the City, and withcc out it.

"There being very often large Trunks of Plants met with in digging, as I have my felf feen feveral times; it costs the Labourers much trouble to pierce down deep, when their Tools happen to light on fuch Trunks; which is a convincing Argument, of that Grounds having been expos'd to the Air. But there were never no Trunks of Trees found in the " Chalky Layers, but only in the Marshy, or in that " space which lies between the Foundations of the City " and the first Chalky Ground. There have been " also great Bones, Coals, Flints, and bits of Iron " found in the deepest part of these Wells. I here " defignedly forbear to mention what is generally reported of many unaccountable things thrown up by the Force of the Water, when first it guilhes out, " as Oak and Chefnut Leaves, Miller, Bean Cods, " and other forts, thinking it enough to deliver thole "things, whereof I have been my felf an Eye-witness, " or which I had from creditable Persons. This is " what relates to the History of the Springs of Modena, and what I could observe as occasion of-" fer'd.

This Learned Man is of Opinion, that these several Layers one above another, do make out, that at first before the Flood, the Adriatick Sea, or Gulph of Venice extended thus far, and farther towards Mila, till the Waters decreasing and leaving behind them a quantity of Mud and Sand, the Land appear'd, and that afterwards those several Layers were made by the washing down the Filth of Rivers and other Streams, till they rose as high as they are at present, all which he discourses at large and very Learnedly. We have thought fit to mention thus much, in regard sew of our Countrymen have seen that little Book.

From Modena we went to the Padolironensian Monastery of S. Benedist, the Noblest in all Italy, scarce any other having such large Possessions. It is call'd Padolironensian, because seated between the Rivers Padus, or Po, and the Lirona. A very Courteous, and obliging Person of the Family of Belisani, well known in France, was then Abbot. The Library is

adorn'd with a great Number of only Latin Manuscripts. Thele few we took Notice of, sainsib at day 1910

A Vellum Bible of the tenth Century. 201911 187

A Vellum Book of Origen's Works, of the fame on fach Tranks; which is a convincing Argunaga

A Vellum Book of the tenth Century, of S. Jerome's Epiftles, met sear ! to amur l'on reven eraw

A Vellum Book of the tenth Century, of his Commentaries. anoitabago of the members was

A Book of the same Age, containing S. Ferome of Ecclefialtical Writers, with some Pieces of Cassiodorus; and at the end the Verses of Proba Falconia. Where are these Words, Proba Vxor Adelphi, Mater Olibrij & Aliepij (sic pro Alypij) Cum Constantini (sic pro Constantij) Imperatoris Bellum adversus Magnentium conscriptiffet, conscriptit & hunc Librum. That is, Probu the Wife of Adelphus, Mother to Olibrius and Aliepius (instead of Alypius) having written the War of Constantin (instead of Constantius) against Magnentius, the also writ this Book. To him wit of repulsion and

A Book of the eleventh Century in Vellum, begins thus. Incipit Tractatus primus S. Ambrofij Episcopi de Epist. Pauli ad Romanos. Deinde seguitur Tractatus Domini Remigij Venerabilis Monachi, & eruditissimi Commentatoris. In omnibus autem nomen fuum tacuit, ut cum Sapientia culmen quoque humilitatis attingeret. That is, Here begins the Treatife of S. Ambrole, Bithop, on the Epiftle of Paul to the Romans. Then follows the Treatile of D. Remigius the Venerable Monk and most Learned Commentator. He conceal'd his Name in all Parts, that he might attain the height of Humility as well as Wildom as a dyid as old good flid

A Book of the eleventh Century, being Gregory the

Great on Ezekiel, and Remigius on Mark. in in plous

A Book of the tenth Century, being Gregory the Great on Job. lake I and of snow aw wash

A Book of the fourteenth Century, being his Epithes and anotherlos es any other having inc

Another Book of the twelfth Century, being Gregory the Great's Morality on Job. I and has all to such a l

A Volume of the ninth Century, the Works of Isidorus of Sevil, and Julian of Toledo.

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A mighty Volume of the eleventh Century, being Burchardus of the Power and Supremacy of the See Awhere we oblery'd many things, which the shiloflog

Claudius of Turin's Comments upon Ruth and the

this Day. At the Fritz oce is a Say again to A wall said

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A Volume of the twelfth Century, by Hugo of the Confinement of Soul and Body. The view one vide

Here are also other Volumes of the Works of S. Auguftin, S. Jerome, Origen, and the Ancient Latin Ver-

fions of S. Chryfoftome best slody die I salt vo

I never faw fo many old Editions any where together. There is a Volume of the Bible printed at Mentz in the Year 1462. The first Edition of Homer, tues and Figures of Agringa a Orc.

On the first of August, we went in a Barge to the Mincio, and thence to Mantua. From Mantua we proceeded to Ferrara, thence to Chioza, and arriv'd at Venice on the 4th of August. That same Day we went to Lido, where is a Monastery of our Monks of Cassino, under the Invocation of S. Nicholas. We hasted thence to the Burial Place of the Jews, which is near by. At the Entrance into it, on a Marble Table fix'd in the Wall, is the following Infeription.

TE. TO S. EMILIOSTE KLONOIS ELNOYS KAIS DIAH בלע המדהע לבעת פוסחת איחווהסו צדצוגו וצמא אא אלתים רמע מעל כל פכים ותרפת עמר ימיר , מעל כלב אווסו דמו אווחות ARTICO OTHER POPPE ALLO A COLOT NHE LAPROTN

That is, Death swallows up for ever and the Lord God will wipe off the Tears from all Eyes. And he will take away the Reproach of his People from off all the Earth, because the Lord hath spoken it.

TOE KAT HOAAA KAI METAAA XPHEIMOY IBTEMH

All about are the Graves of the Jews, with their Inscriptions, which it is not worth while to insert here.

On the oth Day of August, being attended by D. Apostolus Zeno, a Learned Man, and an Ornament to that City, who often did as much Favour, as also by D. Byrone,

D. Byrone, a Priest Learned in Greek, we went to the Palace of John Charles Grimani, a Senator of Venice, where we observed many things, which though we were there several times, we shall set down all under this Day. At the Entrance is a Square Cloister, in which stands the Statue of Julius Casar in Armour, not made by any very skilful Master. Opposite to him stands Agrippa naked in Marble, twice as tall as a Man carved by an Excellent Hand, and holding a Dolphin by the Tail, whose Head rests on the Ground. On his Coin Neptune is expressed, bearing a Dolphin in his Right Hand turned up, and holding a Trident in his Lest, in Token of his Command over the Sea. The Statues and Figures of Agrippa are very rare, and therefore these are of great value.

In the same Place there are many Bass Relieves and frequent Inscriptions, whereof I will here insert a most elegant Greek one which is over the Well; because in Spor's Miscellanies of Learned Antiquity, p.

336. it is full of Errors.

I Spon EATEN THI BOTAHI KAI TOI AHMOI I TOPTONIKOE Mageovixos AIOKAEOTE EINEN ENEL H HOAIE H HAPION EN 2 Spon TE TOIS ENTIFOSTE KPONOIS ETNOTS KAI 2 DIAH Olhos. 3 pur deeft OYEA STATEART TOL SHMOLTOI KYZIKHNON KAL (I NTN in spon. ATTOSTEIAASA TIPESBEIS KYATANA AMIANTON 4 Spon A WICKTON KAI APXEDTAON AEONTIOE 5 AFIOI TON AHMON 5 pon ATTOMADA OPOT TOT ATTOMADNIOT NHE IAPXOTN A&E.O. TOE KAT HOAAA KAI METAAA XPHEIMOY FEFENH 6 Spon TON. LEVOY TOI AHMOI 6 TOI HAPION TAE TIMAE TAE wrong. (7 AE 7 Spon AOMENAS ATTOI THO TOY AHMOY TOY HAPION Sifous-S Spon SIO TE THI BOYAHI KAI TOI DEMOI 9 ANATNONAI KAI 9 Spon AVEY WE ATONY STOLE EN TOL SEATPOL STEPANONAL KAL TAE 71. TIMAS ANALTEIAAI KAI TOHON AITOYNTAI EN THI (ATO PA ENOI ETHEOTEI THN EIKONA DEDOXOAI THI (BOY D. Byronte. VHI

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ΤΗΣ ΑΝΑΓΡΑΦΗΣ 15 ΕΠΕΜΕΛΗΘΗ ΣΘΡΥΝΗΣ

Starrings be Stare keeper, Son to Philos order's the

15 Spon

The Letters in these two last Lines are somewhat XINHE eras'd. Spon certainly reads wrong Edgurns.

The English of it is thus,

It pleaseth the Senate and the People. Gorgonicus the Son of Diocles, said, Whereas the City of the Parians, which was both formerly well affected, and still continues in the Friendship of the People of Cizicus, has now sent Cydias Amiantus, and Archephylus, Embasadors;

fadors; Leontius proposes to the People, under the Go. vernment of Apollodorus, the Son of Apollonius, who has been uleful to the Parian People by many famous Alts. that the Honours done him by the Parian People, may be read in the Senate and to the People (that is of Cyzious) and that he may be Crown'd in the Theatre, and his Honours proclaim'd on the Festivals of Dionysius, or Bacchus; andthey (the Ambassadors) ask to have a Place allign'd them in the Publick Market-Place to erect his Statue on. It is decreed by the Senate and People, that the Parian People be commended for that they continue Friendly and Amicable to the People of Cyzicus; as alfothat Apollodorus the Son of Apollonius be commende ed for his Affection and Generosity towards the Parian People; and that the Prytanes, (that is the Magistrates) on the Anthesteria) that is, the Festivals of Baechus, when Garlands are us'd) do Crown Apollodorus in the Theatre, and proclain, the Honours done him by the Parians; and that a Place be affigued him, where a Statue shall be erected, near the Tables before the Dorick Portico; and that the Decree, pass'd by the Parians in Honour of Apollodorus, be register'd among the publick Records, and the Prytones, and Store-keeper or Treasurer, send such Presents to the Embassadors, as they shall think INI EE VIA TOIS OPESBEYTAIS TOYS TIPVE

Sthrynes the Store-keeper, Son to Philo, order'd the Inscription.

TON TANIAN KABOTI ANTAORE AYLORS

Spon, who read wrong in several Places, made a

very imperfect Translation.

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The Library is furnish'd with Manuscript Volumes, especially Greek, where, as the Time would permit, I took Notice of these.

A Vellum Book of the eleventh Century, being the

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New Testament in Greek .

Theodorus of Antioch on the twelve Prophets. This Book is not yet publish'd; it is also in the Imperial Library at Vienna, and in the Vatican. It is not known whether it be of Theodorus the Antiochian, or the Heraclean, or of some other of that Name, there being

being many. These Commentaries are of good Note;

and A Catena upon Job, a modern Volume. It is the same that is handed about among those Works, publish'd under the Name of Nicetas.

Theodoret on the Pfalms, a Vellum Book of the tenth

Century.

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Also Theodorer's Prelude, or Prospect of the Cure of Greek, or Native Different, a modern Book.

A Volume of s. John Chryfostome on S. John.

of Ecclesiastical Mysteries, a Modern Volume.

A modern Volume of Maximus, in which are seve-

ral things never publish'd.

The Law Titles of the Emperors of Constantino-

The History of Barlaam and Josaphat, imperfest at

the end.

John Cantacuzemis against Mahomet, a modern Volume.

Pappus Alexandrinus of Geometry.

Nonnus's Dienysiaca, a modern curious Volume.

Manuel's Erotemata, in a Volume of the fourteenth Century; but this was writ erafing, and almost blotting out other Things that had been penn'd in the ninth Century, as appers by the Character, which is still to be read in some Places; but what is eras'd, seems to have been the Homilies of some Father.

have been the Homilies of some Father.

Prolomey's Cosmography imperfect, in a modern

Volume.

Philoftratus Heroicks, a modern Volume.

The Prologue of a certain Philosopher called Syntipa, translated out of Syriack into Greek, Literally and Word for Word. The Work begins, There was a certain King called Cyrus, who had seven Wives. This seems to be a Fiction of some very trisling Grecian.

The Books of Homer, Euripides, Sophocles and Ef-

The Alcoran very curiously writ, the first Pages

There are many other things here very remarkable, as Pictures by the ablest Masters; and a considerable quantity of Earthen Ware, as Dishes with Drawing in the hollow Part by Raphael; though many deny them to be Raphael's, there are scarce so many of this fort any where. There is also a Closet full of Bass Reserves, Figures, Inscriptions, and other Monuments of Antiquity, which we were only allowed to look on from the Door through Grates, for we always found the Doors lock'd, nor was the Key to be found, whether designedly, or by accident, is not known.

In a particular Nich is Jove's Head in Marble, with this Inscription BONO DEO BROTON II; a Mistake of the Workman, instead of Brontonii, the Thunderer; such Mistake occur in Gruter. Dissertations on this Subject have been publish'd, first by the Renown'd John Antony Astorius, and afterwards by the Learned and our great Friend, Philip de la Tour, in his

Elegant Work, de Dijs Aquileiensibus.

On the 7th Day of August, we were brought into the Library of S. Mark, by the Abbot Leith or Watter. At the Entrance is to be observed the Porch full of Bass Relieves, Marble Figures, Statues, and Inscriptions. There is the taking up of Ganymede Masterly Carvid, and thought to be done by Phidias; the Statue of Leda; Paris with a Phrygian Cart; Trajan's Head; the Figures of V Spafian, Marcus Aurelius, Septimius Severus, &c. Many of these were given to the Library by the Grimani; among which I took Notice of this Inscription, A. CRCIVI. A. F. PAL. &c. which in Gruter, p. 949, is mention'd as belonging to the Grimani's. In this Library there are none but Manuscript Books, most of them Greek, and presented by Cardinal Bessarion. Here was hope of a mighty Harvest; but on the 8th of August, when we came the Third Time by appointment, the Abbot told us, that the Procurator Cornara, who has the Chief Care of the Library, upon an Information given him, by I know not what Person, that had slipp'd into the Library the Day before, had forbid our being allow'd to examine, much less to transcribe, thinking it for the Honour of the Republick and its Library, that fo great a number of Manufcripts should stand quietly on their Shelves, and be of no manner of use; as if Cardinal Bessarion, who took so much Care to find out those Books, and bring them together from several Parts of the World had done it only to have them heap'd up in a beautiful Room, and lye there till they perish with Age, or Worms, or Fire, as often happens.

But they said they were jealous of admitting Learned Men to turn over the Manuscripts, ever since a Grecian Library-keeper, being accus'd of having made his Profit of them, and sold many, poison'd him-

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Of all that great Stock, I took only this short Note of Books.

A Volume of the fourteenth Century, of the Epifiles of S. Isidorus of Felusium, or Belbais in Egypt, for
expounding the Holy Scripture. Of the Creation of the
World, &c. There are Twelve hundred Epistles to
several Persons, which tend to the expounding of the
Holy Scripture, and are digested according to the
Order of Books and Verses of the Old and New Testament. But whereas, among the Epistles of Isidorus,
whereof Three thousand are printed, many relate to
the expounding of Texts of Scripture, I dare not affirm they are the same, or different from those in the
aforesaid Volume. Cardinal Barbadicus of Blessed
Memory, had design'd to publish them, but being
prevented by Death, left that Province to some other.

On Shelf 31. a Vellum Volume, Ep phanius's Panaria, which Books are very rare in Italy.

On Shelf 32. S. Bafil's Epiftles.

On the same Shelf, a Vellum Book of considerable Antiquity, of Verses on the Life of S. Gregory Nazianzen.

On Shelf 34. three Books of Eusebius de Praparatione Evangelica. The Manuscripts de Praparatione Evangelica are common enough, those de Demonstratione extraordinary rare.

On Shelf 37. a Vellum Manuscript of the Gospel of S Matthew in Greek, with the Hebrew against it. It is to be observed whether that be the Hebrew Version published by Munster.

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On the same Shelf, Origen on S. Matthew and S.,

A Greek Volume, the Works of Josephus in Greek, written by order of Cardinal Bessarion at Rome, Anno

The Fabulous Hiftory of Alexander the Great, the same perhaps we commended above, and which is affign'd to one Callisthenes.

Themistius de Amicitia.

Alcinous de Dogmatibus Platonis.

Lampus Buragus's Strategicon, or manner of making

War on the Turks.

At the Entrance I took a Notable Greek Inscription. It is a Decree of the Athenians, who liv'd in the Island Delos, set down by Gruter p. 405. but without any Connection, imperfect and falsify'd in many Places, though it be very perfect to be read on the Stone; we here give it entire.

It is on a Marble Stone almost four Foot in Length,

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and one in Breadth, offende one bon sandpros v

APXENTIS. TAMHAIONOE AEKATEI ISTAMENOY.

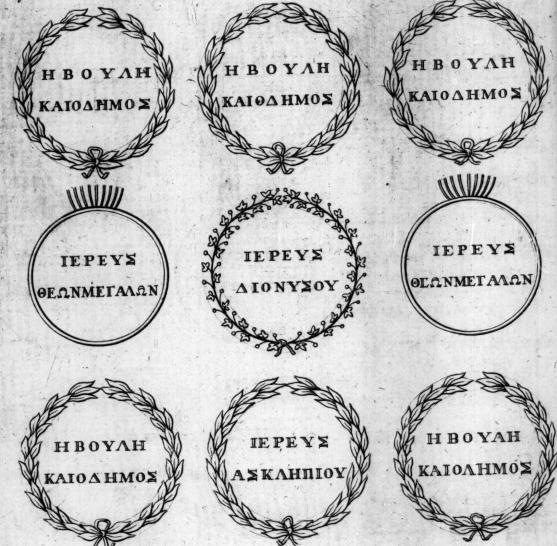
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KAI AΓΩΝΙΣΜΈΝΟΣ ΕΚΤΈΝΩΣ ΠΟΛΛΑ ΤΩΝ ΧΡΉ ΣΙΜΩΝ ΑΘΉΝΑΙΟΙΣ ΤΘΙΣ ΕΝ ΔΗΛΩΙ ΠΕΡΙΕΠΟΙ·



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The English of the said Inscription is this,

At the Legal Assembly in the Publick Place of Meeting under Aristechmus the Archon, (that is chief Magistrate) on the 10th of the Month Gameleon; Menander the Son of Menander of Malta, Said, Whereas Eubulus the Son of Demetrius the Marathonian, behaving himself justly and honourably in those Offices to which he was chosen, appear d above Reproach, and being constituted Overseer of the Publick Games, destributed the Rewards fairly and according to Merit, with his Son and other Collegues. And he first obtain'd at the (a.) Panathenxa, that the Athenians who are at Delos should be honour'd with a Golden Crown. which was proclaim'd in the Theatre that stands in the City; and having been often employ'd on Embassies, and behaving himself worthily, procur'd many Advantages to the Athenians residing at Delos. Being also made Priest of the Great Gods, and afterwards of Æsculapius, and being again elected by the People, and having obtain'd the Priestbood of Bacchus. he at his own Cost perform'd the Sacrifices and Solemnities for the Athenians and Romans hand somely and as became a Priest. To the end therefore that the People may appear to have made due Returns to those who have been serviceable and useful to them; in a happyTime be it spoken, it has been decreed in the Senate, that those who now preside do mention these Things in the next Assembly, and that the People be acquainted with the Opinion of the Senate. which is that the Senate thinks fit that Eubulus the Son of Demetrius, the Marathonian be Crown'd with the Gods Sacred Crown for his Vertue and Affection to the People: and that three Ambasadors be now chosen to go to the Senate and Assembly of the Athenians, to defire their Concurrence to the Decrees made in favour of Eubulus; and that this Decree be writ on a Stone Table, and set up in the Heracleum. The Ambassadors chosen for Athens pursuant to

⁽a.) Panathenea, was the Quinquatria, or five Days Festival of Minerva, on which her Robe us'd to be carry'd about.

this Decree, were Anthesterius of (b.) Myrrhinusa, Xenophilus the (c.) Oenean, Demetrius the Marathonian.

The Decree was also confirm'd at Athens.

The Senate and People. The Priest of the Great Gods.	The Senate and People. The Priest of Bacchus.	The Senate and People. The Priest of the Great Gods.

We spent the Asternoon in viewing the Grecian Archbishop of Philadelphia's Manuscripts. His Name is Meletius Typaldus, Learned in Greek and Latin, and excellently knowing in Ecclesiastical Discipline. He receiv'd us Courteously and Friendly, and gave leave to transcribe what we thought fit. These I took notice of among his Manuscripts.

A Vellum Volume of the eleventh Century. The-

odoret on the Pfalms.

In another Volume his Questions on the Holy

Scripture.

In another, Theodorus of Antioch on the twelve Prophets, the same Work before-mention'd in the Palace of Grimani. In his Presace to the Commentary on Osea, this Theodorus quotes his Book on the Psalms, and generally expounds Literally. The Commentary is in a good Character; I do not remember whether the Word Antiochian be in the Book, or whether I added it upon my own Opinion.

⁽b.) Myrrhinusa was a Village in the Tribe Pandion. (c.) Oenean from Oenoe; there were two Villages of this Name in the Province of Attica, one in the Tribe Aiantis, the other in Hipponthontis.

A Volume of the eleventh Century, Vellum, Hefychius of ferusalem's Exposition on the Psalter, imperfect in the beginning. Many odd Pieces of this are in the Catena; the whole Work was never printed.

A fhort of Greek Catena on the Pfalms, Vellum, of the

eleventh Century.

A Catena on the Pfalms, in Silk, of the twelfth

Century.

A Volume of the twelfth Century, Euthymius's Panoplia, never printed in Greek, but only in Latin.

A Vellum Book of an excellent Character, and the eleventh Century, S. John Damascene's Parallels and other Pieces of his.

Gelasius's History, a modern Volume.

Another modern Volume, being the Epistle of Pope

John to Photius the Patriarch.

The Archbishop was clad in a Black Garment reaching down to his Heels, with a Purple Silk Border to it. His Furniture was indifferent; he is always attended by three Deacons for his Episcopal

Function, and the Service of his House.

The next Day, being the oth of August, we went the lecond time to the Greek Church to Even-fong, being invited by the Archbishop. The Church is small, clean, and built after the Grecian manner. We fate down in the Place affign'd us by the Prelate. The Archbishop was in the first Seat on the right Hand. having a violet Colour Cloak over his common Habit. In his Hand he held a Staff with a Piece crofling it on the top like a T. That Day they celebrated the Feast of S. Eudocimus. Those who were to fing the Office, were rank'd on both fides the Choir; but behind the Prelate were 5 or 6 young Clergymen newly shorn. All things being in this Order, a Priest with a Stole on open'd the Doors of the Sanctuary, which the Greek call the Holy of Holies. Then one of the Clergymen stood up in the midst of the Choir, and recited feven Pfalms in Greek; then the rest sang on both fides, yet fo that only one fang the Hymns either of our Saviour's Resurrection, or in Honour of S. Eudocimus, &c. the rest being filent. At the end of the Even Even-song, the Priest who had open'd the Holy of Holies, dismis'd the People, after praying for the Faithful of all sorts, and saying to the Bishop, Formany Years. When the Office was over, the worthy Prelate call'd us to the Holy of Holies; it is adorn'd in the farther part of the Choir, which they call Mitulus; the Archbishop deny'd Admittance to other Laymen, who follow'd, saying, That Place was only for Priests and Clergymen; which savours of the Ancient Discipline; and it is also something of old Custom, that only one Mass is Daily said in that Church.

On the 11th of August we went with D. Apostolus Zeno to the Dominican's Library of S. John and Paul; where there are many Greek Manuscripts, whereof I took this Particular.

S. Gregory Nazianzen's Epistles, and some of S. Basil's, in a Volume of the twelfth Century.

S. Thomas of Aquin's Works in Greek, of the four-

teenth Century.

The History of Thucydides, a Vellum Book of the eleventh Century.

A Silken Manuscript of the fourteenth in two Vo

lumes. Suidas's Lexicon.

One Thomas on the Plalmist of Antioch of the Son of God.

Plutarch's Lives, beginning with Demetrius, a Book of the twelfth Century.

Libanius's Orations, of the fourteenth Century.

George Cedrenus's Hiftory, a Book writ in the Year of the World 6792. which is of CHRIST 1284. on Silk Paper.

Arifides's Orations, on Vellum, of the eleventh

Century.

A Book of the fifteenth Century, of an Anonymous Author of Philosophical Causes and Things. Ascrib'd to John Cornelius, Son to George Epiphanes, Unkle to Catherine, Queen of Cyprus.

Asop's Apophthegms of the fourteenth Centu-

ry.

A large Lexicon of the fourteenth Century. At the beginning of the Book are these Words, Leave 72 Movay de

Merands os eye voulow. That is, John the Monk's, as I believe.

Stephanus de Urbibus, of the fifteenth Centu-

ry.

Dionysius Halycarnasseus, of the fifteenth Century; at the end of this and several other Manuscripts in this Library are the following Words in Greek, or something to the same Effect.

The Gift of God, and the Work of Cæsar Strategus.

A Volume of Appian, written by the same Casar

Strategus.

Polybius, at the end whereof is set down, that the same Strategus writ it at Florence, which makes me apt to believe, that Casar Strategus was one of those Greeks brought to Florence by Laurence De Medicis, to transcribe Manuscripts.

Diodorus Siculus, by the Hand of the same Stra-

tegus.

Pindar, by the same Scribe.

Dionysius Perihegetes, by the same Scribe, who in one

Book is call'd a Lacedemonian.

Here are also many Latin Manuscripts, but most of the Scholasticks of the latter Age; however there are

fome of good Note, as

Guillelmus Pastrangicus, of Illustrious Men, he was Master to Petrarch, and by him often mention'd with Commendation. It is a small Work very useful for that Age, and speaks of many Books and Authors not known. Afterwards, in a Booksellers Shop I met with the same Pastrengicus printed at Venice in the Year 1547. However, he is as little known at Venice, as if he had never been publish'd; besides, he is full of infinite Errata, insomuch that there is scarce a perfect sentence in him, with Casms and Desiciences in many Places, so that I thought it worth while, after correcting and enlarging him by two Roman Manuscripts, to reprint him among my Anecdots.

A Volume of the thirteenth Century, by an Anonymous Author, the Title whereof is, This Chronicle was compil'd from the Chronicle of Pope * Demascius, Jerome, Eusebius, and S. Isidorus, and from the Chronicle of Honorius Inclusus, and from the Ecclesiastical and Scholastical

lastical Histories, and from several Decrees of Ancient Cities; and this down to Frederick Emperor of the Romans. And this is call'd a Chronicle from the Greek Chronos; so that a Chronicle is a Boook containing the Description of Times, The History ends in the Year of CHRIST 1250. Which Chronicle seems to be of some Value. But tho I took the Advantage of the coming of the R. F. Antony Clocke. General of the Dominicans, a Man much to be respected by me on several Accounts, to get this Book, I could not obtain my Desire, nor find out whether it has been ever printed or not.

The Translation of Athanasius's Book against the Gentiles, and concerning the Incarnation, by Ambrose

Camaldulenfis.

Martinus † Polonus's Chronicon, the Beginning Polonus

whereof runs thus,

Here begins the Chronicle of Brother Martin, Chaplain in the Book and Penitentiary to our Lord the Pope, concerning the and there State and Government of the City of Rome, and the Acts are some of the Popes and Emperors.

who think

In regard it is very expedient among all others to Di- this is not vines and Civilians to know the certain Times of the Popes Martin of Rome, of Emperors, and of other Fathers, their Con-the Polantemporaries, I Brother Martin. Chaplain and Penitentia der. ry to our Lord the Pope, have brought down this [mall Work, collected out of Several Chronicles and Acts of Popes and Emperors, through the several Years of the Incarnation of our Lord, from the first High Prist, JE-SUS CHRIST, and from Octavius the first Emperor, descending by Popes and Emperors to Honorius the fourth Pope inclusive, placing the Popes in one Page, in the Year of our Lord when they were created; in another Page opposite to it under the same Years are the Emperors, every one in the Year he was created. And for as much as they are said to be as well Popes as Emperors of the City of Rome; therefore I have thought it convenient to premise something concerning the State and Condition of the City, that so I may proceed the more orderly upon the Popes and Emperors themselves.

I compil'd this present small Work out of the Writings of Situs Livius, as also out of the Chronicles of Orosius.

Aife

Also out of the Chronicles of Pope Damascus (so he writes it) of the Acts of the Popes and Emperors.

Also out of the Chronicles of Paul the Roman Cardinal Deacon, of the Acts of both of them.

Also out of the Chronicles of Gilbertus, of the Acts of both of them.

Also out of the Chronicles of Richard Monk of Cluny.

Also out of the Chronicles of Gervasius. Also out of the Chronicles of * Estodius.

Also out of the Chronicles of Godfrey of Viterbo.

Also out of the Chronicles of Brother Vincentius Bellivacensis, (so he writes it) and some I receiv'd from the Decree, and some from the Sufferings of the Saints,

The Book ends thus, Boniface the Eighth of the Country of Campania and the City Anania fate Ann. here the Volume is defective. Then follows a Catalogue of the Kings of the Franks, ending with Philip the Fair.

I have thought fit to mention thus much, because the Manuscripts of Martinus Polonus's Chronicle vary extreamly, and chiefly in the Beginning; for where above we read, to Pope Honorius the Fourth, other Manuscripts have it to Clement the Fourth, others to Gregory the Ninth, and others to John the Twenty first, fo that it is hard to find Martinus Polonus's Chronicle among Manuscripts, as it was left by the first Author; for it appears, that every Amanuenfis continu'd the Hiftory to his own Time, and inferted the Name of the Pope of his Time in the Place of him that was there before; and even in the Series the Mannfcripts often vary.

A Volume of the fifteenth Century by John Columna of the Order of Preachers, of famous Men to his own Time, in Alphabetical Order: a Work no way

contemptible, and worthy to be publish'd.

This Library is adorn'd with Wooden Statues of famous Catholicks on the one fide, and of Hereticks on the other. Among the Hereticks are Erasmus loaded with Chains, and William de St Amour bound in like manner, with Invectives defaming them as bad as Luther and Calvin.

* Others read Methodius.

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brought to Fence from Rome, and mor from Cone.

How Egythe Tough, I met with fone that one

C HAP. IV.

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The Street and Church of S. Marc. The Columns. Michael the Emperor's Aqueduct. The Treasury of S. Marc. The Jewels. Two Inscriptions. Of S. Marc's Gospel, how brought to Venice; several Epistles on that Subject. The Collections of Rarities of Contarini and Ruzzini. The Description of the most Sumptuous Collection of Antony Capello, a Nobleman. Precious Stones, Talismans, and Medals; the Monument of Reate on the Bark of a Tree.

TE frequently went to S. Marc's, and twice took an exact view of the Treasury and Jewels; however, we shall put them all together in this Place. In S. Marc's-street, on the side that is wash'd by the Sea, stand two Columns of a prodigious Magnitude; one of them Egyptian speckled Marble, the other of European speckled Marble of the Island L'mnos, as Flaminius Vacca below calls it, Granito dell' Elba. On the Front of S. Marc are four beautiful Brazen Horse, which, as is reported, were forof the Parthians; it is believ'd that Constantin the Great carry'd them from thence to Constantinople, and that when that City was taken by the Franks and Venetians, Henry Dandulus took Care to have them brought to Venice. But the Anonymous Author, De Mirabilibus Roma, who writ about the thirteenth Centure, and shall be here publish'd below, mentions four Horses like these in Nero's Circus, or Place for the People to hold the Publick Sports; whence there

is cause to suspect, these are the same that were brought to Venice from Rome, and not from Constantinople. To say the Truth, I met with some that question'd the bringing of those Horses from Constantinople,

before I met with that Author.

In the Chappel of Cardinal Zeno I read this Inscription on a Carv'd Image of the Blessed Virgin, Muting Ocos is driventos, that is. Mother of God unconquer'd. On the left side is a Marble Table six'd in the Wall, wherein are three Holes Trianglewise, too little to put in a Man's little Finger. These were three small Passages for the Water brought to Constantinople by the Emperor Michael, as appear by four lambick Verses carv'd there.

Υ Γας το πεὶν ωλό ἐκ πέτεας ρυὰν ξένως Ευχη πεοσήχθη τὰ πεοφήτου Μωσέως. Τὸ νως Γὰ τοῦτο Μιχαὴλ σπουση ρέω, Θυ σῶζε Χειςὰ καὶ σωίευνον Ειρήνίμυ.

Whereof this Translation is to be read, carv'd underneath.

Aqua quæ prius ex petra mirabiliter fluxit, Oratione Prophetæ Moss producta est. Nunc autem hæc Michaelis studio labitur, Quem serva Christe, & Conjugem Irenem.

That is,

The Water which formerly flow'd from the Rock, Was Miraculously brought by the Prayer of Moses. But this now runs by the Industry of the Emperor (Michael, Whom CHRIST preserve, and his Wife Irene.

Hefe Verses ill understood, gave occasion to the stion conceived at Venice, that this was the very Rock

Rock from which Moses, by Divine Power, drew Water for the People of Israel, almost spent with Drought; but the Inscription was otherwise, viz. As Moses by his Prayer drew that Water from the Rock, so the Emperor Michael, by his Care and Industry, caus'd this to flow at Constantinople. Nor does it any

way appertain to Mofes's Rock.

Then we were conducted to the Sacristy and Treasury of S. Marc, and in the Presence of the Procurator, first the Precious Stones and sich Furniture were
show'd us. There are twelve Golden Brest Plates adorn'd with Precious Stones, mention'd by many,
which, they say, were formerly worn by twelve Maids
of Honour to Helen the Empres, and twelve small
Crowns with the same Embellishments, and for the
same Use. A Dish made of an Emerauld, also other
Dishes, each made of one Precious Stone, as one of an
Onyx, one of a Mocus, one of a Sardonyx, another
very large one of a Turkey Stone like a Bowl, whereon
are carv'd the following Letters

1WJ

Which are not Egyptian, as they imagine, but Arabick. And import, as I believe, Bar Allao, God the Workman. Some Easterlings approved of my Conjecture, and are of Opinion, that only God could be the maker of such a Jewel. They also show a Flower-de-Luce presented by Henry III. King of France to the most Serene Republick; also a wonderful Pearl, which they call a Mother Pearl, and many other Things of that fort.

Hence we turn'd to the Repository of Relicks, and first they brought us out a Cross made of the true Cross of CHRIST, as the Inscription denotes. They said no Man had yet read the Inscription; however I pick'd it out with some Trouble, and it deserves to be here inserted. It is in lambick Yerse.

- 1. Καὶ τοῦτο γοιοῦ σοι περσφέρου πανυς άτως
 Ηδη περσεζ γίσας αὐταῖς ἄδου πυλαις
 Τὸ θεῖον ἀναθῆμα τὸ ζωῆς ξύλον
 Εν ῷ τὸ πνεῦμα τῷ τ΄ ἔχοντι παρέδου
 Καὶ τών πύνων ἔληξας οὖς ἐκας τές εκς.
- 2. Ο ξε τοὶς πονοις ἔλυσας δυς κατεκείθην
 Καὶ καςτες εῖν, ἔπεισας ἡμας ἐν πόνοις
 Ταύτίω διδωμί σοι τελευταίαν δόσην
 Θνήσκουσα και λήγουσα κείγω τῶν πόνων.
- 3. Η Βασιλις Δούκωνα ιάτοις Εἰρων Χρυσένδυτις πείν ἀιλά νω ρακένδυτις Εν τρυχίνοις νω, ἡ τὸ πεὶν ἐν βυανινοῖς Τὰ ράκκια σέρρουσα πορφύρας πλείν.
 - Ποςφυειδος κρίνουπα τω έπωμίδα
 Μελεμθάφη ἔχουσα, ὧς δ΄εδοκτό σοι,
 Σὸ δ΄ ἀνπδοίης λῆξιν ἐν μακαείοις
 Καὶ χαρμονίω ἀληκτον ἐν σεσω μένοις.

The Translation whereof runs thus,

- I. I also offer thee this last Gift,

 Being now come very near to the Grave;

 This Divine Gift; I say, viz. the Wood of Life;

 On which you recommended your Spirit to him that

 (had it

 And put an end to the Labours you constantly endur'd.
- 2. Because thou hast taken away the Labours to which I (was condemn'd, And didst perswade us to Perseverance in Sufferings, I offer thee this last Gift Being soon to dye, and put an end to my Labours.

- 3. I the Empress Irene Ducæna, God's Servant,
 Who formerly was adorn'd with Gold, but now wear
 (ragged Cloaths,
 Who was formerly cover'd with Silks and now with
 (Haircloth,
 And yet I value these Rags more than the Purple
 (Robe.
- 4. Since I cast away and left off the Purple Garment.
 Only providing for the Grave, as it has pleas'd (thee,
 Do thou assign my Lot with the Blessed,
 And eternal Joy with the Saints.

The Empress Irene Ducana, that is, of the Imperial Family of the Ducas, was wife to the Emperor Alexius Commenus, and after the Death of her Husband, being roughly treated by her Son John Commenus, the Emperor, retir'd into a Monastery and took the Ha. bit; and being near her Death, as is said, she who had before been bountiful to the Churches, adorn'd the Church of Constantinople with this last Gift. This same Empress had founded two Monasteries at Constantinople, one of Men under the Invocation of our Saviour, the other of Nuns, call'd of Bleffed Mary full of Grace, as may be seen in our Greek Collections, under Irene Augusta, and perhaps she took the Habit in this Monastery of Nun, being so fa-mous for Acts of Piety, that she is by the Greeks reckon'd as a Saint, and her Festival celebrated on a set Day.

Here is also another Cross, made also, as they say, of the true Wood of the Cross of CHRIST, on which is another Inscription, which they told us had not yet been read by any Man; I have thought fit to insert it here.

sha i

Ος οἱ ςαλαγμοὶ τὰ θεὰ τῶν αἰμάτων
Σὸς κόσμος ὅςὰ ςαυρὰ πίσε κοὶ ποθὺς
Οῦτως σε κοσμεῖ καὶ βασιλὶς Μαςἰα
Δοξαν θεϊκὴν * εςόλισαν καὶ κρατὸς
Πῶς δοξάζουσι μας γαριται καὶ λίθοι.

And yet I value well Rays more than the Purple

That is,

O Cross adorn'd with Drops of Divine Blood,
It behoves us only to adorn thee with Faith and Love;
This sort of Honour, the Empress Mary gave thee
For since you are furnish'd with the Glory and Power of
(God,

What Beauty can you receive from Pearls and precious (Stones.

This Empress Mary, if we may be allow'd to guess, was Wife to Nicephorus Botoniara, who reign'd in the Year of CHRIST 1078.

The Empress Fiene Ducana, that is, of the Imperial

Saviour's Blood are preferred, is this Verfe. Distance brings and an additional and additional additional and additional and additional additional additional and additional addition

the Church of Conftantingole with this last Gift. The last vogito von so van supplement at Conftantingole, one of when under the lovocation of

That is, You have me CHRIST, when you bear the Blood of my Flesh.

There is also another Box with some of CHRIST's Blood, as is believ'd, and this Inscription.

Α ε ματος ζωηφό εου τερπνον δοχείον Εξ ακηρείτου λογου πλευράς δυέντος.

which is another Inferiorion, which they tolder that not yet been read by any Many I have thought fit it is

Charming Vest 1 of the Life-giving Blood, Which flow'd from the side of the incorrupted Word.

These Vessels and the Crosses abovemention'd were

brought from Constantinople to Venice.

They also show a Knife, which our Saviour made use of at the last Supper, on the Hast whereof are some Hebrew Characters, so worn, that I could gather nothing from them. There is also the Patriarchal Cross, as they say, of St. Athanasius, the true Effiges of that holy Doctor, and many other Things.

Hence we proceeded to see the Manuscript of the Gospel of St. Mark, which is kept in a Cupboard hard by, and we view'd it to Content with D. Leith, or Galterius the Library-Keeper: It is a square Book, with a gilt Silver Cover, made of the Egyptian Papyrus, much thinner than that of Josephus at Milan, and indeed, as appear'd upon careful Inspection, they are much out, if I mistake not, who say it is Vellum. However, fince all Men unanimously agree it is Vellum, I could wish others would enquire into it more nicely. The Leaves are clung together and rotten, fo that they can scarce be parted without tearing, for the Place is very Damp, and the Book will foon perish, if it lie there. The Characters, tho' scarce legible, are infallibly Latin, for we often meet with the Letters D and R, which are not of the same shape in Greek and Latin. As to what one lately fays, that he read the Word KATA, he is mistaken in the first Letter, for that is a B, writ thus 12, as is usual in many Ancient Manuscripts. It is therefore BATA, compounded of Words often occuring in the Gospel, as IBAT-Autem, for there is no Distinction of Words in this Book. And as to his thinking he faw the Greek Letter A, it is also a Mistake, for it is an A, the cross stroke whereof is not vifible, and it feems to be clos'd below, because the Letters are enclos'd between two small Lines above and below to write the straiter. Nor does he succeed any better, when he says he found the Letter \(\Sigma\); for I never saw the like of it, tho' I search'd narrowly. Thus much concerning that Manuscript, about which the Learned differ. It is generally faid to be St. Mark's writing. I do not remember to have ever feen any Manuscript that feems to be of greater Antiquity than this. But that this Book is writ in

Latin, is plainly made out by the Story I shall now relate, which I received from that most Learned Man, Justus Jūlius Fontaninus, my Friend, of whose extraordinary Affection and Endeavours to oblige me, I have had several Instances.

Of the Translation of the Manuscript of the Gospel of St. Mark from the City of Friuli to Venice.

HE Gospel of St. Mark, which is now to be " feen at Venice, was formerly kept in the Me-" tropolitan Church of Aquileia, in which City it was preach'd and written, as is testify'd by his Acts in the Bollandists, Vol. 3. April, p. 347. and very Ancient Chronicles; to which is added the Discipline of Charlemaign to St. Paulinus Patriarch of Aquileis, " wherein there is mention of the Church of Aquileia, " built in Honour of St. Mark. In the Year 1355. the Emperor Charles the 4th visiting his Brother Nicho-" las, Patriarch of Aquileia, obtain'd of him some "Leaves of this Gospel, which he carry'd into Bohe-" mia, where they are still preserved in the Cathedral " Church of Prague. This is made out by some Letters of Ferdinand Archduke of Austria, and of the Baron Francis de la Tour, of the Family of the Earls of Wal de Saux, Governor of Friuli, who in the Year 1564. was Embassador from the Emperor and Archduke at Venice. In the Third Manuscript Volume of Affairs relating to his Embaffy, which among others, I perus'd at the House of his Excellency, Count e Philip de la Tour in Friuli, are the Letters in High " Dutch, which here follow in English.

Ferdinand, Archduke.

[&]quot;NOble, Beloved and Faithful, the Copy annex'd to this Letter, which is answerable to the Latin Original of the Emperor Charles the 1Vth of Blessed Memory, will inform you, that hereceiv'd from

" from the Patriarchal Church of Aquileia, two Quires " (or Gatherings of written Papers one within another) " of the Hoy Gospel of St. Mark, written with his own Hand, which are in this Cathedral; and the other Five Quires written with St. Mark's own "Hand, remain'd in the Church of Aquileia; but " being afterwards taken from thence and carry'd to " Venice, as we have been inform'd, are preserv'd in " the Treasury of the State. Wherefore it is Our "Will, that you enquire of the Doge and Patriarch of Venice, Whether the aforesaid Five Quires are to be found there? Whether they be writ on Parchment, or any other Matter? and that you transmit to Us a Copy thereof, transcrib'd in the same Character of that there. We also wish you would enquire, which you shall do carefully, whether We could obtain of the Doge, a Copy exactly like the Character of St. Mark? and that you give us an Account of all Particulars, which will be acceptable to us. Prague, the last Day of May,

FERDINAND. JO, HABERSTACH.

The Copy of Charles the IVth Testimonial.

in and have wishereadd I fend of

I Charles the IVth, by the Grace of God King of the Romans, always August, and King of Bobemia, faw the Book of St. Mark's Gospel, written with his own Hand, entire from the beginning to " the end, in Seven Quires, in the Custody of the Patriarch of the Church of Aquileia; which Book was or preferv'd in the faid Church by the Bleffed Herman goras, and by the faid Church of Aquileia to this "Day; which said Bleffed Hermagoras receiv'd that " Book from the Hands of St. Peter; and also from " St Peter, at the Request, and by the Resignation of St. Mark, had the Prelateship of the said Church of Aquileia; of which Book, upon my Request to the Patriarch and Chapter of the faid Church of A-L 2

F. MONTFAUCON's Journey

" quileia, I obtain'd these Two last Quires of the afore" said Book; and the other Five going before them,
" remain'd in the aforesaid Church; and this I writ
" with my own Hand in the Year of the Incarnation
" 1355. on the Eye of All Saints, the 9th of my
" Reign.

The Baron Francis de la Tour's Answer to the Archduke.

"I Receiv'd Your Highnesses Command, and Desire, with all due Submission, which was to enquire whether these Things could be found at Venice, " Five Quires of the Gospel of St. Mark, written by himself? and whether they be on Parchment or o-ther Paper? This Day, in Company with a Procurator of St. Mark, I saw a Book, which is of Parchment, but so worn with Age, that little or " nothing can be read in it; and so decay'd, that there " is no discerning whether it has Four or Five Quires. I took Care to have some few Lines transcribd and exactly copy'd, which I here subjoin, being very " thin and hard to be read. I fend Your Highness a bit of the Vellum of that same Book of St. Mark; to the end, that by it and the Character, you may " judge whether the Two Quires Your Highness has, do match with these. This Book was deliver'd to 45 the most Serene Doge by a certain Patriarch call'd " la Tour, as is reported, and on its Silver Cover is fill to be feen a Tower with Flower-de-Luces, and " the Arms of the City of Aquileia. I have nothing elle to acquaint Your Highness, to whom I commend my felf. Venice, June the 18th, 1564.

Ferdinand Archduke.

"Yours of the 18th of June, together with some Syllables copy'd from the Original Gospel of St. Mark, and a bit of the Vellum of that Original. We would

would have you see to get a whole Leaf transcrib'd, observing the same Magnitude, Breadth and Length; and tho' we are fully perswaded that the State of Venice would scarce part with the Five Manuscript Quires of St. Mark; however having special Reasons to defire them, do you spare no Pains to sift out of such as you shall think sit, whether, if we should ask them of the State, they would be granted Us out of Respect and Friendship. Do you give us an Account of all these Particulars with your Counsel and Advice, which you may be affur'd will be most acceptable to Us, and requited with all forts of Favours. Parglos, July the 4th, 1564.

FERDINAND.

J. HABERSTACH.

The Answer.

"IN Obedience to Your Highnesses Commands, I "answer, that the bigness of the Quires of St. Mark's Gospel is the Fourth Part of a sheet; the "Character is altogether not legible, as I writ before, so that I could not read one Word in the Five Quires, besides those Four Syllables which I sent Your Highness exactly drawn. I look upon it as hard and impossible for the State to part with these Quires, because they Honour St. Mark as their Protector. However, I will enquire of some Procurators of St. Mark, what Hopes there may be, and will take their Advice, and will acquaint Your Highmess with all Things. Venice, July the 29th, 1564.

Another.

"SInce I perceive Your Highness still persists in desiring to obtain the Five Quires, I will use all posfible means to get them; that is, when occasion thall offer, for the I should get together all the Procurators of St. Mark, no one of them would give give ear to me, unless I should meet them accidentally and speak a very few Words. For the Noble
Venetians are forbid by the Law to converse with the
Company. But he that has the keeping of those
Quires, promis'd me he would take care to have
them transcrib'd like the Original, of the Colour of
pale Grass, this Copy I shall soon have, and willimmediately transmit it to Your Highness, giving anAccount of whatsoever I can do with the Procurators.
Venice, August the 26th, 1364.

Another and real Manother of hear all forts of lavons

"I send Your Highness by the Post, the Copy of one "Leaf of the Gospel of St. Mark, agreeable to the size of the Book and the colour of the Writing." Venice, October the 28th, 1564.

"Thus far the Letters, wherein are many Things to be observ'd. First that the Emperor Charles the IVth obtain'd the Two last Quires of & Mark's Gospel, and that those Two last are wanting in the Book at Wenice. The faid Emperor declar'd fo much on the " last Day of October that same Year, 1355. in his Letter to Ernestus, Bishop, and the Chapter of Prague, u dated at Feltre in the Marca Trevisana, which is to be Gen in the Bollandists, Vol. 3. April, p. 345. wherein he orders all possible Solemnity to be made " for the Reception of those Quires of St. Mark, which he fubjoins, together with the whole Volume, written in Latin Characters. So that they have been all "deceiv'd who have declar'd that Book to be Greek; among whom was Cornelius a Lapide, in his Argu-" ment upon St. Mark; Henry Palladius, Lib. 5. pag. " 81 and 82. of the Affairs of Friuli, and his Nephew 4 John Francis Palladius, in the Second Part of his Hi-" ftory of Friuli, pag. 9. who, with John Candidus, who went before him in the Commentaries of Aquie leia, Lib. 2. pag. 6. was also mistaken in affirming that the latter Leaves of the Book of St. Mark had been carry'd away by Sigismund, King of Hunr

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"gary; whereas it is most certain that was done by " the Emperor Charles the IVth, as has been feen. I " will not take Notice of Dardanus, the Deacon, whose "Hand wither'd, and he tore himself in pieces for ha-" ving presum'd to take the Gospel off the Altar, which "Relation both the Palladius's have, as also Candidus, "but without any Ancienter Voucher. As to what "the Imperial Embassador says of the Arms on the Cover of the Book, it is not to be understood as if the "Patriarch of the Family of Tours had deliver'd that "Book to the Venetians, since there were four of that " same Race between the Years 1272 and 1378. as " Ughellus has it in his 5th Volume of Italia Sacra; but' it is only to be faid, that some one of those Patri-"archs took care to have that Volume cover'd with "Silver-Plates, which therefore bear his Arms and "those of Aquileia, where those Patriarchs govern'd; " for till the Year 1420. When the Republick of Venice "obtain'd the Dominion of all the Province of Friuli "and the City of Aquileia, they were not possess'd of the Book of St. Mark's Gospel. That very Year Thomas Mocenigo being Duke, the Venetians used "all possible means to obtain St. Mark's Book; and being inform'd that it had been remov'd from Aqui-" leia to Cividad de Friuli, then call'd Austria, and "Twenty Miles diftant from the other, as to a Place "of more fafety; they fent Letters thereupon to that "City, the Original whereof I faw in the Archives of "that City, and they are to this Effect.

Thomas Mocenigo Doge of Venice, &c. To the Worshipful and Renowned the Provisors, Council and Commonalty of the City of Austria, our beloved Friends, Health and Affection.

" WE do not at all question, but that you will ear"nestly comply with and fulfil whatsoever you
shall understand we earnestly desire. Being therefore certainly inform'd, that the Book of the Gospel
written with the Glorious Evangelist St. Mark's own
Hand, is at this present in the Hands of the Venerable
Dean of your Cathedral, or of some other Person, who"foever

" foever it be, it is just and religious that the said Book " be restor'd to its Publisher and Writer; for as is well "known to your Friendliness, the Holy Body and Re-"licks of St. Mark, our Patron and Protector, are in " our City of Penice, in such Esteem and Honour as of you are acquainted with. We earnestly intreat your " most acceptable Friendship, since there is nothing in " this World you can perform more grateful to Us, "than complying in Point of this Book; that you " will please, which we make no doubt of from your "Good-will, to cause the said Book to be carefully " transmitted to Us, since we make no question it was "by Providence convey'd to your Hands, in order to "have it restor'd by your Interposition to the Venera-"ble Relicks of its Compiler; for we have been cer-" tainly inform'd, that the faid Book having been "long negligently and ill preserv'd at Aquileia, is in " fuch a Condition as is unfit Things of that Value and " fo great Devotion should be brought to. Your Em-"baffador, the Bearer hereof being acquainted with this our Affectionate Will and Favour, and hastily " preparing to fet out on his Journey to come to your "Presence, and procure this Courtely, which we que-" ftion not he will affectionately bring back; for we " ask nothing but what is just and honest, viz. That "the Jewels be brought from the Filth of Aquileia in-"to the Temple of the Lord, and the Limbs be re-"ftor'd to the Body. Which just and religious Re-"quest of Ours, if you shall admit of, you will o-" blige Us more than we can express, and much increase "Our Love towards you and your Commonwealth. "But if Our so reasonable Intreaties, should be of no " Effect with you, which We do not believe, We shall " feel a cordial and inward Displeasure in Our Souls, as cour Intention and Inclination is good towards your "Republick. (So it is express'd.) Dated at Venice "in our Ducal Palace, the last Day but one of the "Month of May, the 13th Indiction, in the Year " 1420.

"Affairs of Friuli, which I have by me, and he liv'd

about the middle of the last Century, fays the Vene-"tians obtain'd the faid Gospel through the Favour of Benedict Capo-di-Ferro, a Roman by Descent, Sena-"tor and Conservator of Cividad de Friuli, and quotes the Ducal Letters, as they call them, which are in the Archives of that City. Joannes Candidus there-"fore is wrong, who Lib. 2. pag. 6. of his Commen. " taries of Aquileia writes, that the Venetian Embaf-" fadors received it at Aquileia from the Benedictine "Nuns, which Error others have also fallen into, whom it is not worth while to Confute. That however is true which Candidus fays, that Plebanus (he " calls him Bishop) of St. Barnabas at Venice, was sent into Friuli to receive the Holy Present; for the fame is affirm'd by the Anonymus Author of the Ve-" netian Manuscript Chronicle in Italian, which I have by me; and he adds, That the Bishop of the City, " with the Clergy and Nobility went to meet it as far " as far as Morano, and that the facred Books was con-"ducted to the Church of St. Mark, with extraordina-"ry Joy and Ringing of all the Bells; which the Em-" peror Charles the IVth had also order'd to be done at Prague, upon the Arrival of the odd Quires, asap-"pears by his abovemention'd Letter in the Bollandists.

What was said above, that the Manuscript is on Vellum, cannot be any Objection; for whosoever says it is Vellum, seems not to have examined it nicely, nor to be sufficiently acquainted with the several sorts of Paper. If I mistake not it is of the Egyptian Papirus, and the Leaves so extreamly thin, that they tear and sall in pieces with only touching. Nor is it without reason that Ferdinand, the Archduke, seems above to question whether it be Vellum.

There are very many Relicks in the Treasury of St. Mark. They believe they have the Pillar to which our Saviour was bound when scourg'd; but our Monks of Vallis Umbrosa at Rome say they show the true and

genuine Pillar at the Church of St. Praxedes.

On the 12th of August we were conducted by the most Learned Angelo Fardeila, Professor at Pavia, who always made it his chiefest Business to be affisting to us, to the Palace of Contarini, where the renowned Youth

Contarini, of a comely Presence, and pregnant Wit, and descended from the noble and universally known Family of Contarini, resided under the Guardianship of his Mother. In his Study is a Vellum Manuscript of the 12th Cen-

tury, containing,

The Philosophical and Rhetorical Works of St. John Damascene, at the end whereof are these Words in Greek, The end of the Lucubrations of John Mansur, viz. of the Book call'd Pandectes. In another Volume there are several ancient Inscriptions, some of which we pick'd out. The next Day we went with the same Person to the Palace of the Illustrious Ruzzini, a Senator of Venice. There we faw, a rich Closet. Among the Gold Medals, whereof there is a confiderable Number, there is one of Trajan, on the Reverse whereof are Nerva and Plotina facing one another. That Senator faid, there had been formerly a more numerous Collection, which was then much impair'd, many Medals having been fcatter'd and fquander'd. Among the Precious Stones, and there were many, was a remarkable Carbuncle, in the very middle whereof appears a form'd Jasper Stone. Also another little transparent Stone, with a Drop of Water enclos'd within it, which moves as the Stone is mov'd. The Senator dy'd foon after.

On the 16th we went to the Palace of the honourable Antony Capelli a Senator of Venice, of the renowned Family of the Capelli: He is himself a Person excellently qualify'd, Ingenious, Courteous, Learned, and always in most Friendly manner prevented our Wishes, and lent us his Barge whenfoever he thought it of ufe to us. He has fuch a Closet, as the like of it is scarce to be feen in Italy: Many Marble half Figures, a Statue of an Egyptian Woman of an indifferent Height, holding in each Hand a Veffel like a Phiala, or ancient Drinking-Cup. Here is that ancient Brass Table every way standing on three Legs, which a few Years fince was dug up at Canofa. That worthy Person set it out in Print, and gave us a Copy of it, with the genuine Form of the Characters; Spon made it publick in his Miscellanies of Learned Antiquity. There are also in the Closet of Capelli, Vessels formerly us'd for gathering of Tears shed at Funerals, Lamps found in

Tombs,

Tombs, most of them of Earth, of several Shapes; ancient Instruments, us'd in Heathen Sacrifices; two Statues made of small Stones, after a rude barbarous manner, brought by our People from America, when they took Carthagena: I pass by the Shells of several Sorts, Colours and Magnitudes. There are also other Things of Value, many thousand ancient precious Stones, with Emperors Heads carv'd on them; that friendly Gentleman told me he had an entire Series of them; the like whereof perhaps is no where else to be found. There are also among those small Stones, Heads of Deities, and all other forts of Monuments of Antiquity. Among them are many carv'd with Figures and Words of the Basilidians and Gnosticks; and these that Senator has caus'd to be cut in Brass. Belides all this, that great lover of Antiquity has a Silver and a Brass Series of Imperial Coins, on which are to be seen all the Heads of Emperors, besides many of the Greek Cities. There are also Pieces of the greatest Painters, as also no small Number of Manuscripts, which I here fet down.

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An Ancient Volume, being a Hebrew Bible, the finest I ever saw, and contains all the Books of Holy Writ.

Another Part of the Bible in Hebrew, Ancient.

Rabbi Abraham's Expositions on the Bible, Hebrew. Rabbi Abraham, another Book of his on Genesis, Hebrew.

Some Manuscripts in Arabick, Hebrew, &c.

A Silk Volume of the fourteenth Century, containing long and choice Collections out of St. Clement's Stromata, and some of the Protrepticum, and Pedagogicum. The Manuscripts of the Stromata are the scarcest of all; nor is it long since many Learned Men thought that very Manuscript from which the Stromata were published had been lost. But I found them at Florence, these Collections at Venice, and have been lately inform'd there are Two Copies of them at Rome.

A Vellum Manuscript of the 11th Century, contain-

ing some Orations of St. Basil.

St. Chrysoftom's Homilies, a Book of the 11th Century. Another of the same Age.

The Life of St. Mary of Egypt, and St. John Climacus's Scala, written in the Year of the World 6821. according to the Greek Computation, which is of Christ, 1313.

Constantin Manafes's History of the 14th Century.

Many Books of Aristotle's, of Animals, of Morals to Nicomachus, of Politicks, of Oeconomy, of his greater Morals, of Morals to Eudemus, of Mechanicks, of Problems, of Metaphylicks. Alexander Approdifeus's Problems.

Theophrastus's History of Plants. The same Author

of the Causes of Plants. His Metaphysicks.

A Greek Etymologicon of the 14th Century.

Thefe are the Greek Manuscripts; the Latin are St. Jerome on Holy Writ. Also a Book of his Epifiles.

A Diploma, or Charter, writ on the Bark of a Tree, I believe about the beginning of the 8th Century, in a Longobard Character, extreamly difficult to read, gnaw'd by a Mouse in the middle and at both ends, which has almost defac'd the Record, as it lay roul'd up. It is a Judgment given at Reare, about Guardianship. The Parties contending are either Goths, or, as is more likely, Longobards; the Romans

Judges.

The Record being to imperfect, as has been laid. the Reader will find little satisfaction in it, and therefore I have thought proper to omit it; but this is remarkable, that the Year of our Lord was originally fet down in it, which is not at all usual in Records of that Age; for this Monument is of the sth Century, as was faid above, or, what I can scarce believe, of the oth at most. Were ever any Charters of such Antiquity seen dated with the Year of our Lord? This we know, that the Christian Computation was settled Two Centuries before, by Dionysius Exiguus, and us'd by Bede in the sth Century. But at what time after it began to be inferted in Charters, has been hitherto uncertain; however, it is plain, that this we now speak of is to be reckoned among the first of this fort.

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Studies, or Closets, we have thought fit in this Place to speak of that of Wro. And the Derior to sew in

Having begun here to give an Account of private

The Library of Justiniani; the Coptick Bible; the Study of Tarvisiano, where there are Marble Figures, Bass Relieves, an Ancient Sword with a Brass Blade, the Seal of M. Aurelius and L. Verus, &c. Inscriptions, Manuscripts.

N the 19th of August we visited Julio Justiniani, of Bleffed Memory, a Religious and Learned old Man, who had gone through many Employments in the Commonwealth, and had more Greek Manuscripts, than are to be seen any where in that City, except only in the Library of St. Mark. I there met with a Greek Manuscript, the Dates whereof run from the Foundation of the Church of St. Sophia; a new fort of Computation. Another contains the Work of one Timotheus of Herefies. There is also the Commentary of Athanastus on the Psalms; the Author whereof, either pretends himself to be St. Athanasius, or is another of the same Name; the Greek Title of it imports, The Book of the Royal Prophet and Writer of Divine Hymns, David. And then follows, in Greek alto; The Exposition of our Holy Father, Athanassus. This is the fame Commentary above mention'd in the Ambrofian Library. There was a good quantity of ancient Coins in this Nobleman's Closet, which we had not leilure to observe singly.

I had been informed by some Persons, that there were Manuscripts in the Monastery of St. George, of our Monks of Monte Cassino, whom having attended, they scarce allowed me to see their Library from the Door. During these last leasure Days at Venice, having sound a Manuscript Coptick Bible, in Five Volumes, in a Bookseller's Shop, I bought it for a small matter. It contains the Pentateuch; the Book of Daniel, which is rare in this Language; and all the New Testament, with the Revelation, which is not common; the rest is wanting.

Having begun here to give an Account of private Studies, or Closets, we have thought fit in this Place to speak of that of Tarvisiano, being inferior to sew in Venice, tho' I did not frequent it till the Year 1701. We had full Liberty allow'd us to view it by the Noble and Learned Bernard Tarvisiano, of the renowned and well known Family of Tarvisiano. There are Marble Images, both whole, and half Bodies, some of which are very rare; as for Instance, Marciana Sister to Trajan; the Head and Shoulders of Saloninus, and many more. In a Bass Relieve is Epicurus sitting before a Ghost, as if he were in a Study. In another, a Woman, who holding a Globe in her left Hand, puts her right upon a burning Altar, where the following Inscription is to be read

ΘΑΛΛΟΥΣΑ ΚΑΛΛΙΒΙΟΥ.

That is, Thallufa Callibij; but what is denoted by that Symbol we cannot eatily guess.

Another Bass Relieve represents a Women giving an Apple, or something like it to a Boy, with this Inscription,

ZONIZOZ Obe St. Alland ZOIAHAIQZ Obe St. Alland ZOIAHAIQZ Obe St. Alland ZOIAHAIQ

That is, Zozimus the Milesian, Son of Zoilus. And that seems to be the Boy's Name.

Another is more remarkable, in which a naked Racer standing on the Ground, holds a Horse, with this Inscription,

OE ENITYTYANONTOE.

That is, As he that gain'd the Victory. For it was made in Honour of that Racer, who had won the Race.

Among the other Things, is a Sword with a Brazen Blade and Edge, nothing inferior to Iron in sharpness and hardness. There are many Instances to prove that the through ITALY.

the Ancients made use of Brass instead of Iron; for it is not long since in the Port of the Tyber, as they were throwing down some Ruins, they sound some Brass Nails, temper'd to an extraordinary Hardness; one of which I have. Nothing is more frequent in Homer than Brass Armour and Weapons. So Odyss. a, he has these Words,

He took up a mighty Spear, headed with sharp Brass, weighty, of a vast size, and strong, with which he bears down Ranks of Men.

I know there are many who think Brass is here meant for Iron, nor do I care to oppose them; yet if we may credit Hesiod, there was a Time when Weapons were made of Brass, where he says,

They had Brass Weapons, Brass Houses, they wrought in Brass before there was black Iron.

For Iron, as is computed on one of the Oxford Stone Monuments was found out 186 Years before the Trojan War; and therefore in ancienter Times, Brass must

have been us'd instead of Iron.

I observ'd another thing there, most worthy to be noted, the like whereof was never perhaps feen elfewhere; that is, the Impression of a Seal in Lead, representing the Face of M. Aurelius on the one side, and that of L. Verus on the other, of that fort which usually hang to Deeds, or Charters, and are call'd in the Latin, Bulle. The Faces are exactly like those we see in Coins; and the I dare not wouch for its being genuine; I must own, I could not perceive any thing that should give me occasion to suspect it. Nothing certain occurs to me concerning the Original of those Seals, or Bulle; some say they were first us'd in the Days of Pope Sylvester; others are of another Opinion, as is usual in Things whose Original is not known. There is, in the same Place, a Man's Foot made of Amber, with the Praises of Venus carv'd on it, which Piece seems to be of the Age when Arts flourish'd most. They also show a Board petrify'd with the Knots in it, in such manner,

F. MONTFAUCON's Journey

ner, that it appears to the Eye like Wood, and is found to be Stone by the Touch.

In the same Closet is a most beautiful Greek Inscription, in the Dorick Dialect, on Marble. It is a Decree of the City Allaria, already publish'd by Gruter, but very defective, and in some Places falsify'd; I have thought sit to transcribe it here, as it is on the Stone.

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obey those Things that are decreed upon that Occasion.

zloor I

The Magistrates and City of the Allarians to " the Senate and People of the Parians, Health. " Whereas the Embaffadors Phanius and Dorce came to us, fent by you to treat with us about your Af-" fairs, and pursuant to your Will and Decree, deliver'd to them, did renew the Friendship and Amity, which was between the Two Cities, that it might " be continued; Philombrotus the Son of Euthymachus being Magistrate; it is decreed, may it be in a " happy Hour, by the Magistracy and City of the Allarians, that the People of the Parians be commended, because they continue in Friendship and " Amity towards our City; and that the Parians find the same Friendship and Amity in the Allarians, that it may appear we make suitable Returns to those " who were before hand with us in Kindness. And in "Case there be mutual Freedom of Cities, between the Allarians and Parians; and an Allarian be ad-" mitted to Religious Worship and Temporal Advantages at Paros; then let a Parian enjoy the same Priviledge in Spirituals and Temporals at Allaria. "If this be acceptable to the Parian People, let each " City write its Decree on a Stone Table, and let the "Parians lay it up in the Temple of Ceres; and the Al-" larians in the Temple of Apollo. And may these Things prove beneficial to the S afety and Prosperity of both Cities. And if you shall think fit to add, or diminish any thing, we are free to it with Thanks.

Farewell,

Allaria was a City in the Island of Crete, or Candia, whose true Name is well made out by this Decree; for Stephanus calls it Alloria, some Alaria, and others Autaria. The People were of the Dorick Race, as appears by the Dialect. Koou, , is here token for the Prytanes, or yearly Magistrate, which appears to have been usual in other Cities of Crete. That Custom of laying up the Decrees of Cities in the Temples, is worth observing, as this Stone-Table was placed in the Temple of Apollo, according to the very Words of the Decree.

I took

Thook another Greek Inscription in the same Closet, a nobler than which could scarce be found elsewhere, had it come down to us entire, but it is every way imperfect. and therefore not worth troubling the Reader with. The Learned by what is left may deplore the Fate of fo Noble a Monument. It is a Decree for regulating the general Sports, or Fights of the Greeks, and appointing the manner of them, and Establishing what was to be done at the folemn Dinner usually given at that Time, denoting the Punishments to Transgressors. For some certain Crime, the mention whereof is worn out in the Stone, a Man was expell'd the Senate, and another chosen in his Place. Then it speaks of making fome fingle Figures, I cannot pick out what they were for, but they are order'd to be kept by the Register. Then fome one, I know not who, is order'd to pay a Measure of Wine Three Years Old to the Assembly. Afterward mention is made of to arrageor, which was provided on this Solemnity; which Word I do not remember I ever met with. It is order'd that the Gang be divided into Two Ranks, and the very Senate is forbid making any Alteration in the Rule, without the Consent of the Scribe or Register. The Decree was dated at the Sacred Fight, LUCIUS EPIDIUS and TITIUS AQUILIARIS being CONSULS. Lastly, there are the Subscriptions of the Senate, which prefided at the Fight.

There are also many Manuscripts in the Tarvisian Library, whereof we saw only Part, because D. Tarvisianus was then causing them to be remov'd out of a neighbouring Island into the City. I took this Account

of them.

An ancient Hebrew Bible, defective in the beginning, with the Masoretick Notes.

A Hebrew Book of Bleflings and Prayers.

The Works of Cacilius Cyprianus, a Modern Volume, in which, as D. Tarvisianus said, there were some Epistles not yet publish'd.

Ambrose of the Sacraments, a Book writ in the Year

1436.

Hierom on Matthew, of the 15th Century.

In a Volume of the 15th Century, among the Homilies of St. Augustin and others, a Book of the said Augustin, of the Good Thief, that hung on the Cross, which begins, Dens erat in Christo mundum reconcilians.

The Epistle of Eusebius to Damasus Portuensis, on

the Death of St. Jerome, a very Ancient Volume.

The Rubricks of the Book of John Damascene the Priest, wherein is a certain Tradition of the Orthodox Faith, translated out of Greek into Latin by a Burgundian Judge, and Citizen of Pisa, under Pope Eugenius the 3d.

In a Book of the *4th Century, the Passion of our Lord JESUS CHRIST according to Nicodemus; also former Things out of the Gospel according to Thomas.

St. Antoninus's short Sum concerning Confession,

which they fay is not printed.

Raymundus Lullus.

Some Epistles of Lewis Patriarch of Aquileia, writ in the Year 1428.

Joachim's Epistles, an ancient Volume.

Lucian's Dialogues in Greek, of the 14th Century.

M. T. Cicero to his Brother Quintus, his Familiar E pistles, to Tusculanus, his Academick Questions, of Fate, his Orations, in several Volumes.

Four Modern Manuscripts of Festus Pompeius.

Crifpus Salustius. Nonius Marcellus.

Senera of Free-Will, will worm offe on one

Justin, with the Arguments to Trogus Pompeius's Books from the Beginning, which Arguments are rarely to be found in the Manuscripts of Justin.

Lastantius's Commentary on Statius's Thebaida. Juvenal's Satyrs. In another Volume Juvenal and

Perlius.

Seneca's Tragedies. 12 minuted to 2001 stand 11

Q. Asconius Pedianus. Q 46 April W 11 Strate

The Epistle of Phalaris and Brutus, Latin, Valerius Maximus, written An. 1389.

A Diary writ with F. Paul's own Hand. His Work on Councils.

Aspasius's Orthography.

Leonardus

Leonardus Justinianus to Francis Philelphus, a Philological Book.

Leonard Aretinus, of the first Carthaginian War.

A Chronicon from the beginning of the World, to the Year 1428, more particularly of the Venetian and Longobardick Affairs.

A Chronicon to the Year of the World 1454, in

Italian; also other Chronicles.

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I said above I had seen but part of the Tarvisian Manuscripts, the rest not being yet brought; the others are more numerous and valuable. I shall mention one according to the Account I had of it from renowned Apostolo Zeno, the Ornament of Venice. It is a Vellum Manuscript, written about the Year 1210: by an Anonymous Author, of the Affairs of Venice. The Venetians know of no ancienter Historian of their own. He treats of the Islands Venice stands on whereof we have so few and such imperfect Accounts. He has the History of the Patriarchs of Aquileia and Grade, of the Bishops of Torcello and Venice; also of Popes, Emperors and Dukes; with a short Narrative of some ancient Senatorian Families, much unlike what is commonly reported of those Families in more Modern Chronicles. D. Apostolo Zeno took Notice that Dandulus, in the History he writ about the Year 1350, very often made use of this Author's Book and Monuments. That Anonymous Author's Style is somewhat rude and barbarous, relishing of the want of Elegancy of that Age. I was was view one

In the same Tarvisian Library, is a Latin Manuscript History of Venice, elegantly writ in the Year 1424, by Laurence de Monaco, Great Chancellor of the Kingdom of Candia, only a part whereof has been printed. All these and many more will certainly be comprized in the Collection now making by this Learned Man, Apostolo Zeno, our singular Friend, under this

Title, Rerum Italicarum scriptores.

I believe there are no where so many Manuscripts relating to the Affairs of Venice, as in the House of the most Illustrious Cornaro Biscopia, on the Great Canal. But sew of them are above 300 Years old. There are many Journals of Venetian Embassadors, Histories

94 F. MONTFAUCON's Journey

Histories of Wars, and almost an infinite Number

of other Books of this fort.

We saw all other Things at Venice, which are usually seen by Strangers, or universally spoken of, which according to our first Design, we pass by.

Likid above I had see but part of the Tarbifum Manuferints, he reft not brand set brought the orners are more numerous and valuable. I hall nention one according to the Account I had of it from re-

trations also other Chronicus.

newned Aroffelo Zeno, the Ornament of Verice. It is a Vellum Manul Vt. . 4 A. Ho the The Year 1210.

by an Anonymous Author, of the Affairs of Fre The Venezium Know of no ancienter Instorian

Some Manuscripts in the Monastery of St. Justina at Padua. Cardinal Barbadicus's Printing-House. The Tomb of Antenor and of T. Lovatus. Of the Pomposian Monastery, near the Adratick Shore.

N the 23d of August we came to Padua, and being invited and earnestly press'd to it by the Monks of the Monastery of St. Justina, took up our Lodging there the next Day. There are very few Manuscripts in their Library, I noted

down these two because of their Neatness.

A Vellum Manuscript of the 10th Century, curiously writ, being the Homilies of St. Basil on the Psalms, in the first Leaves whereof these Words are to be read in the first Hand, Ocude to the Words are to be read in the first Hand, Ocude to the Words are to be read in the first Hand, Ocude to the Words are to be read in the first Hand, Ocude to the Island of Theudatus, the most renowned Patrician, or Senator, Duke or Chief of Obsequium, or dign sy'd Servants. In the next Page is, Parouelavou to English of the Island of Samos. On the Third Page, eyedon of Basicav Basicalou & Kavsavávou. That is, This Book was written

at That Is,

in the Reign of Basil and Constantin, Emperors. A great Number of Volumes was transcrib'd during the Reign of those Emperors; that is, about the end of the 10th and beginning of the 11th Centuries.

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In another Vellum Volume of the 12th Century, is the Manuscript of Theophilast on the Gospels, and before it these four Verses;

Τής βασιλίωτης εννόημα Maelas.

Ο' δε τουγήσας τοις μελλιβρυτοις λόγοις,
Ψυχώς άληθώς έργον ευσενεσατης,
Θεοφύλακτ σοιμίναρχ Βουλγαρον.

That is,

Mary the Empress caus'd these to be made.

But the Person that compos'd these mellistuous Com
(mentaries,

The Work of a most noble Genius,
Was Theophilact Bishop of the Bulgarians.

This Empress Mary seems to be the same that is mention'd above in the 5th Chapter, that is the Wise of the Emperor Nicephorus Botoniata. Where it is to be observed, that these Verses are mention'd in another Volume of the Imperial Library, by Peter Lambecius, lib. v. pag. 47; so that this Remark of the Age, having been transferr'd by others into other Volumes, is of no Authority to ascertain the Time when the Book was writ. It is otherwise with the last mention'd Volume, where the Age of the Manuscript appears by the Character, and persectly agrees with the Date of the Emperor's Basil and Constantin, who reign'd long in the 10th and 11th Centuries.

We went next to the Printing House of the Cardinal Barbadicus, of Blessed Memory, where there are Characters of all sorts, Greek, Latin, Hebrew, Arabick,

bick, Armenian, &c. cast at the Charge of that renowned Man. He being extraordinarily affected to Literature, and particularly the Ecclefiastical, spar'd nothing that might promote it. At that time Maracius's Alcoran, which is now extant, was in the Vellum Volume of Pref. O dies ont

We view'd Antenor's lofty Tomb in St. Laurence's Street, by the Gate of the Fathers call'd Servite. There is no Question to be made about the Reading of

the Epitaph, for it is thus,

C. Inclitus Autenor patriam vox nisa quietem Transtulit huc Enetum Dardanidumque fugas Expulit Euganeos, Patavinam condidit urbem, Quem tenet hic humili marmore cæsa domus.

That is.

The renown'd Antenor, careful for the Repose of his Country, brought hither the flying Eneti, and Dardanidæ; he expell'd the Euganeans, built the City of Padua, and lies here in this Habitation, cut out of plain Marble single of the Balania fallagoon

Linet is,

In a Volume of about 300 Years standing, belonging to D. Cornaro Biscopia, I read the Inscription had been order'd to be writ as follows.

Inclytus Antenor patriam vix visa quietem Transfulit huc Enetum (fo Spelt) Dardanidumque Expulit Euganeos, &c.

It is otherwise with the

If vix visa be taken for vix visam, the Line will anfwer, tho' it be not proper. Another Epitaph, some fay, was cut on the Tomb, thus,

Hic jacet Antenor Paduanæ conditor urbis. Proditor ipse fuit, hique sequentur eum.

Characters of all forces (Prech.

That is,

That is, offody and was a standard of T.

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Here lies Antenor, Founder of the City Padua, He was a Traitor, and these Men (the Natives) fol-(low his Example.

I did not observe whether this had been eraz'd by the Paduans, which would have been well done; or whether it be on some hidden part of the Tomb, or never was there, and might be the Fiction of some in-

vidious ill-spoken Person.

Opposite to this, on the other side of the Gate, appears another Tomb, almost in the same shape, as if it had been rais'd to make an uniform Prospect. It is the Monument of T. Lovatus, who, as they told me, convey'd the Ashes of Antenor, which were dug up about that time, into the aforesaid Tomb. It is in scrib'd not only on the Front, but on both sides also, and not to be read without Trouble. On the one side are carv'd these Words:

T. Lovati Paduani militis, judicis, & Poetæ.

tormerly very large, and fam'd for Sandrity, now bandon'd. It was first reforced to in the ricei tadT

The Tomb of T. Lovatus, Soldier, Judge and Poet of Padua.

On the Front facing the Street, are these Verses:

Mors mortis morti mortem si morte dedisset Hic foret in terris, aut integer astra petisset, Sed quia dissolvi fuerat sic cuncta necesse

Offa tenet faxum proprio mens gaudet in effe. V.A.

ionors; un to much that Hermon Cherne

That is, word for word, dignil saw it amount today

Had Death's Death by his Death been the Death of Death, this Man had still been on Earth, or been translated entire into Heaven; but since of Necessity all Things must thus be dissolved, this Stone contains his Rones, his Soul enjoys its true Reing.

N

The

The Repetition of the Word Death, imports, That had CHRIST, who subdu'd Death, wholly destroy'd and taken it away by dying, then that Man had been Immortal, Ge.

On the other fide we read,

Obijt anno nat. xee. M. CCC. nono, septimo die intrante Martio.

vidion ill poken Perlon.

never was thore, and might be the Fidron of , si tadT

of March and and a share of CHRIST 1309. on the 7th

The Letters V. A. which are at the end of the Second Inscription import, vixit annis, and being at the edge, there wanted room to set down the Years of his Life.

Having return'd to Venice, we fet out on the 30th of August for Ravenna; and the next Day, the Wind blowing hard and against us, we struck into a Canal, where landing, we faw the Monastery of Pomposa, formerly very large, and fam'd for Sanctity, now abandon'd. It was first resorted to in the 11th Century, by means of the Abbot Guido, and afterwards much ennobled by many Princes and Great Men repairing thither to practife a Religious Life, under the Conduct of the said Guido. Mention is made of this Guido, in the renowned F. Mabillon's Preface to the First Part of the fixth Benedictine Century. His Death happen'd in the Year 1046. He is reported to have been one of the first that introduc'd voluntary Whipping, and his Life is in the abovemention'd Place. pag. 509.

Soon after, in the same Century, by means of the Abbot Jerome, it was furnish'd with very many Manuscripts; in so much that Henricus Clericus, in his Epistle to one Stephanus, testifies, it was preserable to all the other Libraries in Italy, without excepting the Roman, and he subjoins the Catalogue of the Library, which is here omitted, for sear of tiring the Reader with too many of that sort, and particularly one that is

not

not in Being; besides that, tho' reckon'd then so great, it was inconsiderable in respect of many of no great Note at this time. The aforesaid Letter and Catalogue were taken out of the Duke of Modena's Library, and communicated to me by the most friendly Julius Fontaninus, Library Keeper to Cardinal Imperiale, at Rome.

CHAP. VII.

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The Church of St. Vitalis at Ravenna. The Monograms of Titus Cornelius Nepos. The Epitaph of Isaac the Exarch. Another Epitaph. Some Inscriptions. Agnellus's Tower in the Cathedral. The Church of the Canons Regulars. The Monasteries of Classe and St. Mary Portuensis. The withdrawing of the Adriatick Sea. The Catarast or Water-fall of Velinum, or Lago di Piediluco. Our Arrival at Rome.

and took up our Lodging in the Monastery of St. Vitalis, the next Day after the Abbot dy'd. The Church is reckon'd one of the ancientest in Europe, very beautiful, adorn'd with Marble of several Colours, and Mosaick Work. There is to be seen the Effigies of Justinian in the Imperial Robes, with the Bishops, Deacons, and other Ministers in their sacred and solemn Habit, according to that Age. On the other side of the Choire is his Wife Theodora, with her Attendance, of all which we would willingly give a Cut in this Place, had we not been prevented by the late Ciampinus, of happy Memory, in his Book of Mosaick Works.

The

The Church is supported on Pillars, which testify Art was then declining. On the Capitals is a Monogram, which being read wrong, caus'd many to declare Narfes to have been the Founder of the Church, thinking their Conjecture was beyond all Exception. But Nepos and not Narfes is to be read, as any Man may perceive by the following Figure. To this we add another Monogram, which is also to be seen carv'din a Capital of St. Agatha the Greater at Ravenna, was fent me to Rome, by that Friendly and Learned Man Columbanus Bosius of Mantua, Doctor of the Monastery; and it is on the second Capital on the left hand, opposite to the Gate. The one Monogram explains the other, and, if I mistake not, denotes the Architect. It is apparent to all Men, that the first in St. Vitalis, must of Necessity be read Nepos; in that of St. Agatha, the Letter E turn'd into F by the wearing away of the lower stroke might occasion some Difficulty. But being desir'd by that worthy Person Columbanus Bosius, to declare the meaning of it, notwithstanding the Letter F, I presently read T. C. NEPOS, Titus Cornelius Nepos, gueffing that the bottom ftroke was worn out; and defiring they would look into it more narrowly, they fent me Word, that a Bit of the Stone was there fallen off with that Stroke. Some perhaps will scruple whether that Nepos was the Architect, or the Founder of the Church; for formely the Architects were forbid writing their Names on Structures. But there is no Occasion to hesitate, that Inhibition to Architects belongs to a more remote Antiquity; nor is the Name here at large, but in a Monogram; belides, as Rubeus proves from an ancient inscription, one Julian a Silversmith, built the Church of St Vitalis by Order of Ecclefius the Bishop. We may also say, that Nepos was the Architect for the Columns, and not for the Church : for his Monogram is only found on the Columns, and not elsewhere. and tolemn blabin, according to that

other fide of the Choice is his Wife Theorems, manager Actional Action dance, of all which we would willing you as Capin this Place, had we not been prevented by the little Characters, of happy Alemony in his his hock of

Near the Monaflery Cate, on a Marble Ilro, is fill extent as most carroas Greek Interipri he feen in Rooms, but full of here perfet m Greek. ปี เมาะ พลาย เลียงให้ เรยร अर पड व्यानेस्ट्रियह लेटिन बड़ी रहेग वे वेहराने oists speakings deconfee W Bearley's comunity O.

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Near the Monastery Gate, on a Marble Urn, is still extant a most curious Greek Inscription, which is to be seen in Rubeus, but full of Mistakes. We give it here persect in Greek.

Ενωθα κείται ὁ τραθή ποας καλώς,
Ρώμην τε φυλάξας ἀδλαδη κὰ τὴν θύσιν
Τρίς ἐπ ἐνιαυτοῖς τοῖς γαλωοῖς δε σπόθαις
Ισαάκι Θ Κυ Βασιλέων ὁ συμμάχ Θ,
Ο΄ της ἀπάσης Α΄ ρωμίας κόσμ Θ μέγας
'Αρμώι Θ ἢν γὸ ἔτ Θ ἐκ λαμπρε γένοις
Τέτε θανόν Θ Εκλεως ἡ σύμδι Θ,
Σώσαννα σώφρων τρυγόν Θ σεμνῆς πρόπω
Πυκνώς τενάζει ἀνδρὸς ἐς ηρημένη,
'Ανδρὸς λαχόν Θ ἐκ καμάτων ἀδοξίαν,
'Εν τῶς ἀνατολῶς ἡλίε, κὰ τῆ δύση,
Στρατε γὸ ἦςξε τῆς δύσεως κὰ τῆς ἔω.

In English thus,

Here lies he who bravely perform'd the Duty of a Com-(mander,

And sav'd Rome and the West from harm.

Isaac serv'd the most Serene Princes
The Emperors eighteen Years in War,
Being the great Ornament of all Armenia,
For he was an Armenian of noble Extraction.
He dying gloriously, his Wise
The modest Susanna, like a Chaste Turtle,
Continually laments the loss of her Husband,
A Husband that gain'd Renown by so many Labours
In the East and West,
For he commanded the Armies of the East and West.

5 JYGI

He dy'd in the Year of CHRIST 641, in the Reign of the Emperor Heraclius. This same Isaac going to Rome to establish Pope Severinus, plunder'd the

to

Church of St John Lateran.

Whilst this same Isaac resided at Ravenna, his Brother's Son, then eleven Years of Age, dy'd, whose Epitaph is imperfect in the House of the renown'd Danesius, and shall therefore be omitted. In the same House are other elegant Inscriptions, some whereof I transcrib'd. That of Marcus Aurelius Theodosius an Infant is singular, whereon the Letters D. M. being set down, as is usual, the Child's Head is plac'd underneath, with a Hand on each side, then follows the Inscription, which we here give with the Cut of the said round Urn, which is of Grecian Marble, a foot high, and the Cover of the same Stone, whereon extraordinary Mourning is express'd. See the Cut on the next Page.

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M·AVR·THEO·
DOT·FIL·Q·V·AN·
HIII·M·AVR·THEO·
DOT·NAT TIAN·
COP·E T POPPEI
SECVNDIN·MAT
PARENT·FIL·POS

On the 3d of September we visited D. Francis Negrius, Curate of a Church in Ravenna. He was a good plain-dealing old Man, without any Fraud or Deceit, as in former Ages, who having travell'd much, and particularly in the Northern Parts, had compos'd a Journal and Description of those Countries, but dy'd as it began to be printed. He show'd a Rose Tree in his Garden, whose Boughs can shade about forty Men; he had also some Pine-Aples, from whose Kernels a Sprout shot out, on which other Pine Apples

Water was turn dinto Wane, aste

Hence we went to the Dome, or Cathedral, where there are some things worth taking Notice of. The arch'd Roof is of Mosaick Work, which fort of Ornament the Latins receiv'd from the Greeks. The Pavement is of Marble of several forts and Colours, and of Porphyry. Nothing is here more remarkable than the Pulpit, which is shap'd like a Tower, all of white Marble, with Stairs on each fide, the one Cafe towards the Altar, the other towards the Gate. On the Top of the Pulpit are carv'd these Words, Servus tuus Agnellus Episcopus hunc Pyrgum fecit. Thy Servant Agnellus made this Pulpit. It is adorn'd from Top to Bottom with fix Ranks of Bass-Relieves; in the first are fix Sheep, in the second fix Peacocks, in the third as many Stags, in the fourth the like number of Doves, in the fifth fix Ducks, and in the fixth as many Fishes. These are thus put together for some secret Reason, which we neither have leisure, nor care to enquire after.

The same day we went to the Baptizing Place of the Catholicks, so call'd by way of Distinction from that of the Arians. In the midst of it is an Octangular Bason, where 'tis thought Baptism was formerly ad-

ministred by way of Dipping.

On the 4th of September we were conducted to the Archives of the Cathedral, where we collected some things to be published in their proper Place. There are very sew Archives so well furnished with Records of several sorts and Ages; of which I got a large Catalogue;

logue, with an Extract of every Charter, or Record. Hence we went down into the Chappel built by S. P. Chrysologus, as appears by the Monogram on the Arch, in Mosaick and inlaid Work. There is also an Ancient Ivory Chair adorn'd with Bass-Relieves, which they say was formerly us'd by the Archbishops of Ravenna.

We also went to the Church of the Canons Regulars, the beautifullest in all the City. Here they show a Tabernacle cover'd with precious Stones cut into little Tables. In the Vestry is a very large Porphyry Vessel, in which they say the Water was turn'd into Wine, at the Wedding of Cana in Galile. They were certainly extraordinary strong Servants that could pour out of such Vessels; for this, though empty, cannot be mov'd out of its Place without much Trouble by the strongest Men, but to lift up such a Pitcher when empty, is only to be done by a Giant. This Vessel had a Hole in the Bottom; for fear of the French, as the Sacristan said, lest they should profane such a precious Rarity; thus throwing the Blame of the Vessels being broken on them.

On the 7th of the same Month we went in a Chariot to the Monastery of Classe, which I was very desirous to fee, having been formerly very famous, but now abandon'd because unhealthy. The Church is supported by twenty four Columns of Grecian Marble. The arch'd Roof is of Mosaick Work, of such beautiful Colours that nothing can exceed it. Thence we went to the Church of Sancta Maria Portuensis, of the Canons Regulars, two Miles from the City, which is also abandon'd by reason of its ill Air. The Church is no otherwise remarkable than for having been painted by Jottus the Florentine, the Restorer of the Art of Painting in Italy. Jottus was Friend to the famous Poet Dante Aligheri. On a certain Tomb is to be read the Year of the Foundation, with this Epitaph.

Hic fitus est Petrus peccans, cognomine dictus.
Cui dedit hanc Aulam meritorum condere Christus.
Anno milleno Centeno debita folvit,
In decimoque nono defunctus Corpore dormit,
Quarto Kalendas Aprilis.
Jotto Florentinus restituit Pictoriam Artem
Depinxit hanc Ecclesiam.

That is,

Here lyes Peter surnam'd the Sinner, who CHRIST granted to found this Hall. He dy'd in the Year 1119. four Days before the Kalends of April. Jotto the Florentine restor'd the Art of Painting, and painted this Church.

The latter Part relating to Jottus, is more modern. These Places were formerly adjoyning to the Sea, and made the samous Port of Ravenna, which was a constant Station for Ships to guard the upper or Adriatick Sea; whilst another Fleet was kept in the Port of Misene near Naples, to secure the lower or Tyrrhene-an Sea. Claudian testifies, that in the Days of the Emperor Honorius, the Port of Ravenna was still frequented, when the Sea ran high, and Ships could come

up to the City, as he elegantly expresses.

About a Century after that, Jornandes informs us, that by the Earth carry'd down by the River Po, the Port was chang'd into most delightful Gardens; and Procopius his Contemporary says, that in his Time the Sea was gone back two Furlongs from Ravenna, and that Ships could not come within thirty Furlongs, by reason of the Flats. The Ground afterwards rising by degrees, all those thirty Furlongs were turn'd into Fields, Vineyards, and Groves of Pine Trees. As the Water went off, the Splendour of the City declin'd; though this was not the only Cause of the Decay, for the Troubles of Italy, and the Factions afterwards breaking out there, were the Ruin of many Cities,

We left Ravenna on the 7th of September, and the next day turn'd off to Ancona, where we faw the Collection of the renowned Camillus Pighius, which is well furnish'd with ancient Coins and other Rarities of that fort. The next Day we arriv'd at Loretto, where having offer'd fome Prayers to the Bleffed Virgin, and feen the Treasure of the Church with Admiration, we proceeded to Rome. In our Passage we view'd the Cascata, or Water-fall of Lago di Piediluco near Terni, of which Cicero in his fourteenth Epistle to Atticus, lib. 4. fays, The Reatines, or Puble of Rieti, conducted me to their delightful Plains, that I might plead their Cause against the Interamnates, or People of Terni, before the Conful and ten Legates, because the Lake Velinus, or Piediluco, a Way being cut through a Mountain, falls into the Nar. The Lake runs most rapidly through the Mountain, till it comes to an upright, where there is a mighty Fall, there the River casts itself headlong upon Rocks, and almost all of it breaks into Foam, and like a Shower of Rain, so that it forms a perpetual Cloud, and in the Cloud there appear Rainbows every way. Many besides me judge the Cataract or Fall to be about an hundred Foot, little more or less, for they are not to be regarded who talk of three hundred. The River falling down those Rocks and Cliffs to the Bottom, flows into the Nar, and loses it Name, tho much greater than the Nar, it is to be supposed the Reason is, because it comes not by a natural Course, but by an Artificial Channel to joyn that River, and therefore being look'd upon as a Guest and Stranger, he alters not his Name. They told us, that the Channel through which the Velino runs to the Precipice, the Bottom whereof is Rock, did rife higher by degrees, the Water petrifying there; which they faid had been prov'd by many Experiments, and was not to be question'd.

On the 18th of September, in the Year 1898. we arriv'd at Rome, where we were friendly receiv'd by the renown'd Claudius Stephanotius, General of our Congregation, on account of our former Friendship, and also by D. William Laparre his Companion

at that time. Being taken up by unexpected Business I continu'd two Years and a half at Rome; and spent so much leasure Time chiefly in searching Libraries, and viewing the ancient Monuments of the City.

Among other cross Accidents, the Death of some Friends happen'd; for D. Claudius Stephanotius departed this Life on the 20th of June 1699. He had gain'd great Reputation for Piety, Wisdom and Learning in France and Rome. A few Months after him, was taken away, in the Flower of his Age, my Fellow Traveller D. Paul Brioys, a Youth of a pregnant Wit, and learned in Greek. He dy'd on the 10th of February 1700.

Galienus's Arch; the Cimberan Rophwes;
the Shops at Afreniano; Halen's Palus ar
Nilla-Uninia; the Bajs Relieve of the
tune in the fame Place; the Church of the

Holy Crois; the of Court of the Christians; the Gare Esquillina; Helen's Minstoleum, the Epitano of Cancellarus in 182 Campus, Bourius, and the of Jane of Juncalar Horlowers; the Church of And Church-Jurid of St. Laurence; The 182 for of Calius and not other Monurests. The Ones of the The Ones of the Constant of Parkham of Philical Manner of English the Church of St. English Manner of English Manner of English Manner of St. English Mann

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sebus; Maxentius's Column.

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A new Method of the Diary. Of Flaminius Vacca's Papers. His Epistle. The first Day appointed for viewing the City. The Church of St. Mary Major ; the Arch of Sixtus the Third ; the Temple of Diana; a Noble Structure in Mecanas's Gardens: Galienus's Arch; the Cimbrian Trophies; the Shops at Alteriano; Helen's Baths at Villa Ursinia; the Bass Relieve of Neptune in the same Place; the Church of the Holy Cross; the old Church of the Christians ; the Gate Esquilina ; Helen's Mausoleum; the Epitaph of Cancellarus in the Campus Boarius, and that of the Norick Horseman; the Tomb of singular Horsemen; the Church and Church-yard of St Laurence; The Heads of Casfars dug up, and other Monuments. The Urns of the Goths; the Pantheum of Physical Minerva; the Bath; the Church of St Eufebius; Maxentius's Column.

ERE we enter upon a new Method in the Diary; for having spent so much Time at Rome, it would not be convenient to fet down every particular on the Day it was observ'd. During my stay there of two Years and a half, I employ'd all the spare Time I had from Books and Libraries, in viewing the Monuments of the City. And after having for some Time seen things as they sell in my way, I at last prescrib'd to my self a certain Method of making my Observations, so as to go through the whole City in twenty Days, and note down every thing exactly. This same I repeated as often as either at the Request of my Friends, or for my own Satisfaction, I survey'd the City, always allotting twenty Days to revise the whole. The Roman Diary shall be therefore order'd in the same manner. There may perhaps be some, who will think sit to spend more Days in searching of Rome, and more nicely observing all Particulars; they are at their liberty to make their Observation more at leisure, and to allot two or three Days for those Things which took me up but one.

Besides those things which I view'd my self, being for the most part such as have not been taken notice of, or not exactly describ'd by others, for I still observe my first Method, I have borrow'd much, and that not contemptible, from Writers I lighted on, that have not been made publick, the chiefest whereof is Flaminius Vacca, a Roman Carver. This Man collected many Observations of his own and Friends on Roman Monuments sound in his Time, and before it, and presented them to Anastasius Simonetta of Perugino, who was compiling a very accurate Work of the Ro-

man Antiquities.

Flaminius's Observations being in no Order, but intermix'd as they happen'd to occur, without any regard to the Argument, or thing describ'd; I was left free to adapt them to my Method, especially confidering that by this means they are brought into their proper Places, and natural Course. I thought fit to translate his Papers, which were written in the Italian Tongue, into Latin, that they might be the more useful to the I question not but they will be acceptable Learned. to all Lovers of Antiquity, as containing many things quite new and unobserv'd. Flaminius was a noble Roman Carver, whose Skill is visible in many Works to be seen in Roman Churches and Houses. He flourish'd in the fixteenth Century, and feems to have liv'd to the seventeenth. His Tomb is to be seen in the Church of Santa Maria Rotunda, without the Date of the Year, where

where under his Marble Statue is the following E. at last prescribed to my felf a certain Method dang king my Oblervations, M. O. deo through the wijole City in twenty Days, and note down every thing ex-

Flaminio Vaccæ Sculptori Romano, qui in Operibus quæ fecit, nunquam fibi fatisfecit.

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We here insert his Letter to Anastasius Simonetta.

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BEING inform'd by Fame, most renowned Sir, that you are compiling a Book of Roman Antiquities, with much Care and Accuracy; I fend you these Papers of mine, how inconsiderable soever, as a Token of my Gratitude for the many Favours " you have bestow'd on me, believing it would be acceptable to you to have these my Observations, which I have made my felf from my Younger Years to Fifty fix Years of Age, and received from others, concerning such things as have been dug up and found in our Days in several Parts of Rome. Be pleas'd " Sir to accept at least of my good Will, and think it ec not amis, if I, according to the Proverb, carry into Latin, that they might he booW out of redmit. I question not but they will be acceptable

Rome, November Farewel Renowned Sir. the First, 1594. allegall .b'vroidous bris w man Carver, whole Skall is vibile in man

We always began to take our View of the City front the Church of St. Mary Major, seated on the Esquiline Mount ; Mount; where, as is generally believ'd, formerly flood the Temple of Juno Lucina; and what is out of all Controverfy, close by the Livian Market Place. This is the fecond in Rank among the Roman Royal or Magnificent Churches call'd Bafilica, whereof there are five in that City, being those of St. John Lateran, St. Mary Major, St. Peter of the Varican, St. Laurence without the Walls, and St. Paul on the Road to Offia. There is a remarkable Arch in it, adorn'd with Mosaick Work, by Pope Sixtus the Third, by whom it was first erected after that manner. This appears by an Inscription contriv'd in that Mosaick Work, XISTUS EPISCOPUS PLEBI DEI, that is, Xistus Bishop to the People of God. There are very few Buldings at Rome of such Antiquity erected by Christians. The Figures in the Mosaick Work seem to be of no unskilful Hand.

In the Arch of the Choire there is also a Mosaick Picture of the Days of Pope Nicholas the Fourth, representing the said Nicholas the Fourth in his Pontifical Robes, with a long Conick Miter on his Head, not a Triple Crown, which was first us'd by his Successor Pope Ronifice the Eighth. St. Francis is there also represented in the same Habit us'd by the Capucins, but without any Beard or Cloak, in his Gown or

Caffock.

There are abundance of Descriptions publish'd, and daily coming out of the other Things relating to this Church, as Chappels, Relicks, &c. There is to be seen that famous Picture of the Blessed Virgin, with the Child JESUS, said to be painted by St. Luke. If I mistake not there are seven of these Pictures in several Churches of the City, by the same Artist, all brought out of Greece. There is frequent mention in the Greek Kalendars and Almanacks of Pictures of the Blessed Virgin done by St. Luke. There is a Martyrology written about the tenth Century, in the Library of the Right Reverend Fathers of St. Basil, wherein these Pictures are taken Notice of.

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F. MONTFAUCON's Journey

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the fifteenth Century, being both Frenchmen, and Archbishops of Arles.

"FLAMINIUS VACCA. Close by the Church of St. Mary Major, on that fide which looks towards the City, was found a Statue as tall as the Life, sitting, fo clad, as that it seem'd to be roll'd in swadling Bands, leaning on its Elbow, which rested on the Knee; which Petrus Leo Castellus, a Man excellently skill'd in those Affairs, upon Inspection says, is of Victorina the Mother of the Camps.

This is to be question'd; for Victorina, a Woman of a Masculine Spirit, who for some Time had the whole Management of Affairs in France, infomuch, that the was by the Soldiers faluted Mother of the Camp; in the Days of Galienus perswaded and Supported many to take the Empire upon them; but the was look'd upon as an Enemy to Rome, and her Coin, which is still extant, was stamp'd at Treves; nor is there any likelihood that any Statues were erected to her at Rome. Besides, there were no skilful Statuaries at that time in Rome, so that it would be wonderful if any Person could so lively represent the Natural Figure of a Woman, especially considering her true resemblance can scarce be gather'd from her Coin, which is very rare, and shows the unskilfulness of that Age. Lastly the Medals represent Victorina with an Helmet on her Head, far differing from the dress of the aforesaid Statue.

In the Monastery of St. Amony, belonging to the French, and near to this Church, are to be seen the Ruins of the ancient Temple of Diana, converted into a Granary or Barn. On the Wall of the said Granary here and there may be observed the Remains of some Mosaick Work, representing Hunting and Wild Beasts, the proper Symbols of Diana. From these Ruins were taken two Pieces of Mosaick Work, and removed into the Chappel of St. Antony, and represent in Marble of several Colours placed on both sides of the Chappel, a Lyon strangling a Cow. Let no Man object, that there is no mention to be sound of this Temple in Rusus, Victor, and other Writers; for abundance of such Things are daily soud out, which

have been hitherto unobserv'd, and not mention'd: such as the Temple of Mithra in the Viminal Vale, of which there is not one Word to be met with in Writers; and whose Situation and Form shall be found in its Place.

It is agreed by almost the general Consent of the Learned, that Mecanas's Gardens were in this Part of the Esquiline Quarter, in such manner, that they extended from about the Church of St. Martin on the Mount to Tarquin's Banks, which are still to be seen behind St. Antony, containing the present Grounds of the Saints Vitus and Modestus, and St. Antony, which we chiefly gather from Tacitus and Martial; the former of which, lib. 15. says, Nero residing at Antium, did not return to the City, till the Fire drew near to his House on the side it join'd the Palace and Mecanas's Gardens. But how it joyn'd them is shewn by Martial lib. de spectac. Ep. 2.

Hic ubi miramur velocia munera Thermas Abstulerat miseris tecta superbus ager.

That is,

In this Place, where we admire the Baths built with such Expedition, Poor Wretches were turn'd out of their Houses, to make open Fields, Woods, &c.

For that House of Nero's extended from Augustus's Palace to Titus's Baths; and thence along the fide of the Esquiline Hill, the Houses being all remov'd, he made open Fields or Gardens, which joyn'd to those of Mecanas, and there stood Macenas's Tower on the top of the Esquiline Mount, whence Nero for his Diversion view'd the spreading Conflagration: Virgil the Poet's House was close by thoseGardens of Mecanas; but that part of the top of the Esquiline Hill which is opposite to Titus's Baths, and the open space lying between them, must answer to St. Vitus and the adjacent Parts. In this Place, as Flaminius Vacca an Eye-witness declares; was found a noble Structure, which, if we may be allow'd a Conjecture, was an Ornament to Mecanas's Gardens; which Judgment may perhaps he confirm'd

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confirm'd by the Statues of Philosophers to be soon spoken of.

"FLAMINIUS VACCA. Opposite to St. Antony, towards the small Monastery of St. Vitus, within my Memory were dug up several Columns, some of them of a Lead Colour Marble, some of such Marble as was us'd for Statues, and under them was a curious Marble Pavement. In the same Place was found a large Vessel seven Spans in length, and the same in breadth, with Handles made after a singular Fashion. In the same Place were carv'd some Hobgoblins, well drawn, and Images of Philosophers, among which I knew that of Socrates. I think it is now at the House of Cardinal Farmesius.

Galienus's Arch, made of Tiburtine Stone, whose Inscription has been frequently given out, rests on the left side of the Church of St. Vitus. In that same Place, that is, on the top of the Esquiline Hill, Galienus order'd his own Statue to be erected, twice as big as a Colossus, as Trebellius Pollio informs us, holding a Spear, through the Staff whereof a little Boy could get up to the top; but being taken off by Death, he left the Colossus unfinish'd; and it is likely there was to be a Passage through that Arch or Gate to the Co-

loffus.

On the same Way appears the Water-house of Aqua Martia, half sallen to Ruin; before which formerly stood Marius's Trophies, and the same Trophies which were erected in the same Place in later Ages, and the ancientest Traditions inform us. However, there have been great Controversies about this Matter; and are continu'd to this Day; but to such as take the Thing right, there remains no Place for Controversy. No Man need question but that the Trophies were in this Place; nor is it less certain, that they were the same that were erected in Hononr of Caius Marius for his Victory over the Cimbri and Teutones; for the Place has been for many Ages past call'd Cimbrum-This is plainly made out by the Anonymous Author of the

the 13th Century, whom we are to publish after this Roman Diary, he says thus, On the Esquiline Mount was the Temple of Marius, which is now call'd Cimbrum, because he vanquish'd the Cimbri. For tho he unskilfully places the Temple of Marius here, because perhaps, being a Trisler, he took the Water house of Aqua Martia for a Temple, yet his Authority is never the less for the restoring of the Cimbrian Trophies to that Place, which Petrarch, an Author of much hetter Note, also confirms. Hence it is, that the Church of St. Eusebius seated close by, is call'd ad Cimbrum, from the Cimbrian Trophies.

Opposite to the Water-house of Aqua Martia, is the Villa, or Country Seat of Palumbara, whither we went often a walking when we had leisure at Rome. There is a Tomb-Stone, and on it the Figure of a Listor with the Fasces, or bundle of Rods, and his Epitaph, which has been publish'd, but the Figure omitted, which I look upon as the principal Part of it, and is here re-

presented.

Hence we go the Villa, or Country Seat call'd Alteriana, where there are many Statues, a Labyrinth, abundance of Infcriptions, and what is more remarkable, nine Arches in a row, fo that the middlemost is higher than the rest, the others on both fides of it gradually lower, and the last least of all. It is not easy to guess what use this Structure was defign'd for; some fancy they were Pens for wild Beafts of feveral kinds, for the Games and Sports; others are of another Opinion. Having long consider'd their shape and number, I at last concluded on this Conjecture,



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which I freely fubmit to the Judgment of the Learned. There are some of the same Form now and then to be met with about the City among ancient Ruins, viz. there are feveral remains of this fort near St. John Lateran; many about St. John and Paul; a long row at Antoninus's Bath, for there are still above 20 Arches standing, some opposite to the little Street of S. Vitalis. and no fewer between Villa Chigia and Dioclefian's Baths; near the Circus Maximus, at the Foot of the Palatine Hill they fill'd up all one side of the Street. Not to be tedious, nothing is more frequent in the City than this fort of Structure; but in regard there are many of them in the most publick Parts of the City, I cannot perceive they should be any thing but Shops; which Opinion I do not remember to have feer any where deliver'd in Writing, but who can have read all that relates to these Affairs, and therefore it deferves to be further enquir'd into.

On the same Road to the Left is the Villa Ursinia, where are some Things remarkable, and first Helen's Haths, almost entire, and at the Entrance the follow-

ing Infcription,

Which we have therefore set down, because otherwise deliver'd by others. The Baths are almost of the same shape as the wonderful Pool near Baia, but much streighter. They consist of twelve little Apparments; with a Passage from each of them to the next, formerly cover'd with Arches, which are all sallen by length of Time, except two, which are built with such a strong Cement that it is very hard to break off small Bits with Iron Tools. The Baths are supply'd with Water from the Claudian Aqueduct, some of whose Arches are here to be seen. There are also many Inscriptions and sepulchral Urns, adorn'd with Bass-Relieves, which fort of Monuments are so common at Rome, that they can scarce dig in any Place.

Place but they will meet with some such Things when they least think of it. Whilst I was busy about publishing these Things, I receiv'd the following Inscription newly dug up at Rome, sent me by D. Guzlielmus Laparre,

D. M.
ARRECINAE
GNOMES
ARRECINA
TERTULIA
DELICIO SUO
FECIT.

is not our at

I took Notice of an Urn, on which a Nymph is drawn in a Chariot by two Centaurs, one of which carries Cupid on his Back, the other leads a Lyon in a Halter. There is a notable Bass-Relieve of Neptune sitting on the Waves, with Hair on his Head, and a Diadem and long Beard, on his Right stands his Trident on a long Staff, at the foot of it a wing'd Dragon facing Neptune, We here insert the whole Figure.



Just by Villa Orsinia is the Church of the Holy Cross of Jerusalem, standing near the Palace Sessorianum, as Bede in his Martyrology testifies. It is generally said to be built on the Ground where the Temple of Isis stood, but upon no other Tradition than Fame; all things else relating to it, are vulgarly known. I took the following Inscription, which is not amiss, in the Monastery,

ANIA L.: INGRATIUS HOMINE NULLUM EST. Read', Annia Liberta.

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t

That is,

Armia the Freed Woman, None more ungrateful than Man.

Adjoyning is the Amphitheatre call'd Castrense, a great part of it still standing, built with Brick, and a triple Row of Stones in the Nature of Posts. On the side next the Fields it joins the City Walls at both ends, and serves to continue them. Opposite to it was the Hippodrome, or Racing-Place, whereof scarce any Footsteps remain; it was made by the Emperor Aurelian, or Hyliogabalus according to others. From the Ruins of it an Obelisk of Egyptian speckled Marble, sull of Hieroglyphicks, was carry'd to the Street where the Barberine Palace is, and lyes there broken.

"FLAMINIUS VACCA Near the Holy Cross of Jerusalem, is a very ancient subterraneous Structure, with many Saints painted about it, which the Christians formerly made use of for a Church; but it is now fallen down and chang'd into a Vineyard. Not far off was found an ancient very broad Road pav'd, which I observed to lead from the Porta Major, or great Gate to S. John Lateran. There lay a large Column of Lead Colour speckled Marble, fellow to those which are set up in the Church of S. John

" S. John Lateran in the Apostles Isle. I guess Con-" stantine the Great, when the Lateran Church was " building, took away the Ornaments of some Strua Aure without the Porta Major, and the faid Co-" lumn was acidentally left there, where it still re-On the Left Hand young out is the Prenefine Way

Nothing of that is now to be feen, for the Column was taken away; and the Remains of the Structure mention'd by Flaminius, are either bnry'd under

and on the Right the Labicane, leading to the Ton

Ground, or quite remov'd. most need and nonly course

About this Place, as Procopius informs us, was a Park, or Place for Wild Beafts, adjoyning to the City Walls, near the Esquiline Gate; but not near the Pratorian Camp, as Ligorius thought, directly contrary to Procopius. Most of those who have publish'd the Plan or Ichnography of Kome, have follow'd Ligorius; and what is most wonderful, upon no other Testimony but that of Procopius, who, however, plainly places the Park at the Esquiline Gate.

From the Church of the Holy Cross, we go directly to the Porta Major. Some think it the same that was formerly call'd Navia; but there is some Difficulty in that Point. Nardinus believes it was the Gabiusa. But fince, as Victor testifies, the Gabiusa was the same with the Tiburtine, Nardinus's Opinion is disprov'd. If we will believe Frontinus, we shall find the Efquiline Gate is the fame as Porta Major. The Claudian Water, fays he, Lib. 1. conveys part of it felf first into the Arches, which are call'd Nero's, near Spes Vetus, or Old Hope. And in another Place, speaking of the new Anien, But that call'd Rectus, passing by Spes Vetus, into the Esquiline Gate, is drawn into other Channels about the City. Than which nothing can be more plain; for to this Day the Aqueducts of the Anien are to be feen by the Porta Major, which therefore must be the Esquiline, especially considering that is said to have been in the Esquiline Quarter. Hence it also appears. that Spes Vetus was near the Gate which is now call'd Major, and confequently about the same Place were the Gardens of Heliogabalus, for they were also call'd the Gardens of Spes Vetus, or Old Hope, as being near

the Temple of Old Hope. The Esquiline Gate is compos'd of two Doors, one of which is now shut, and bears a most beautiful Inscription, declaring, that the Emperor Claudius brought the Claudian Water, which

Vespasian and Titus repair'd.

On the Left Hand going out is the Preneftine Way, and on the Right the Labicane, leading to the Tomb of the Empress Helen. The Place is now call'd Torre Pignatara, and is two Miles from Porta Major. Here are still standing the Remains of a large round Stru-Eture, which has been long faid to be the Maufoleum of the Empress Helen; for it has been so reported for a thousand Years, and a Chappel newly built joyns to it. Here is also the Buryal-place of the Saints Peter and Marcellinus, very spacious, formerly call'd Inter duas Lauros, that is, between the two Lawrel Trees. I went thither feveral times, but view'd it more exactly on the 13th of January, 1707, with the Abbots de Louvois and Renaudot, besides much other Company, on which Day, having an unskilful Guide, we had Trouble enough to find the Way out.

The Avenues to, and Ways in it are more lofty than in other Burying Places: Going further on, we lighted on square Buildings, which are reported to have been formerly put to religious Uses by the Christians. In some of them are still the Remains of Pictures formerly drawn by the Christians, of that sort which are in the Subterraneous Parts of Rome, some of them decay'd by Age and the Dampness of the Place; others have been purposely eras'd and defac'd by I know not whom. In the same Place, upon digging there are sometimes Inscriptions sound; we here give some oi them a Place, because they are singular; the first of them is somewhat barbarous, and in this man-

bed had a fait pair almos ylkinoo

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PISS. BNIA the Balk-Relieve lying along feem a doidy gooTERENTIA FECIT at based HadMARITO SUON short ai b'et a ONIO MANRY Short represented a LIO QUI VIX A NN. LXXIII. FECIT CUM CONJUGEMOND ILS TO TOTAL SUAM ANN. XLE HOLT ON SEW 25 III. QUI FUIT Stone: belonging of Fennie, is-the ... ANCELLA Branch of Palm. RUS PRIMI JOCI C AMPI BOARI A bad rebill han NN. XXVI. IN P

I can make nothing of the first Line, the rest I read thus. Terentia fecit Marito suo Nonio Manrylio qui vixit Annis 73. fecit cum conjugem (so writ) Annos 43. qui fuit Cancellarus primi joci campi Boari Annis 26 in Pace.

Which I think we may thus turn into English.

Terentia erected this to her Husband Nonius Manrylius, who liv'd seventy three Years, with his Wife forty three, and was Door-keeper to the first Sporting Place in the Campus Boarius, or Ox-Market twenty fix Years, in Peace:

Cancellarus in this Place may be suppos'd to be taken for him that barr'd up the Place of Sports, which Word I do not remember I ever met with elsewhere in that Sense.

Another Epitaph of a more Elegant Age, is that of an Alpine, or Norick Horsman, with a remarkable BassF: MONTFAUCON's Journey

Bass-Relieve; the Inscription only has been publish'd, the Bass-Relieve being no where represented. A Man lying along seems to be making an Offering to Infernal Gods, and on the lower Stone, which is four Foot long, and a Foot and a half broad, is represented a Horse with a Saddle, as us'd in those Days:

Inscriptions of these Norick, or Alpine Horsemen, are not at all uncommon, they being then in Esteem, as were the Horses of that Country. On a small Stone, belonging to D. Antony Capello, a Nobleman of Venice, is the Figure of a Horse running towards a Branch of Palm, that is, the Ending-Post, with the Inscription Noricus, expressing, That the Master and Rider had gain'd the Palm, that is, won the Race on him. We here also give you the Cut of it.

I can make nothing of the first Line, the rest I read thus. Tetentia sear Marite she Nonio Manry to qui vivit Aunis 74. secit cum conjugem (so were) annos 43. qui suct Cancellarus printi secin there as in lace.

Which I think we may true turn into Engl.

Terentia encled this to der Linhand Novius Nauralins, who lied fewerry signs learly with his Wistorry three, and mas Doer-keeper to the fift Souting Flace in Sampus Boarnes, or Ox-Market records:

ad Currenterus in this Place must be imposed to be taken for hum that barr'd up the Place of Sports, which Word I do not remember I ever met with ellewhere ut har Sense.

Another Epitaph of a more Elegant Age, is that of an Alpine, or North Horiman, with a remarkable Bate.

D M
TAVREL SVMMVSEQ
SING:AVG:CLAVDIO
VIRVNONAT:NORIC
VIXITANN:XXVIIMIL
ANN:VIIII:PAELIVS
SEVERVS HERES
AMICO OPTIMOF.





end Phi-

The Equites Singulares, or choice Horseman, were those who stood on the Lest of the Emperor in Battle, the Pretorians being on the Right; and therefore those were next to the Pretorians in Rank and Dignity. Raphael Fabretus in his Inscriptions, p. 360, very well guesses, that their Burial Place was here, because of the many Sepulchral Inscriptions belonging to those Equites Singulares dug up in this Place; and his Opinion is well back'd by two other Inscriptions, which being dug up in the Empress Melen's Mausoleum, were carry'd away to the Stone-cutters shop at Innocentius's Court, and sent me by my great Friend Philip de la Tour; which are here subjoyn'd.

T. AURELIO. TITI FILIO.
AELIO. MURSA. MAXIMO
SIGNIFERO. EQ. SING.
IMP. N. TUR. AUREL. BITFI
NATIONE PANNONIO
MIL. ANN. XXII. VIX. AN. XL.
T. FIRMUS. EVOCATUS AUG.
HERES. AMICO. OPTIMO.

F. C.

The Other!

D. M.
AURELIO. PROBO. EQ. SING.
EX. TUR. MARINI. NAT.
A.V. A. XXXIIX. MIL: A. XHX.
AUR, VERAX. ET. AUR. TACI
H. A. O. F. C.

The first Inscription is read thus, Dis Manibus. Tito Aurelio Titi Filio. Ælio Mursæ maximo signifero equibi fingulari Imperatoris nostri, Turmæ Aurelij Bith (fo writ) Natione Pannonio, militavit annis 22. vixit Annis 40. Titus Firmus Evocatus Augusti Hæres amico optimo fieri curavit. Which imports thus. To the Infernal Gods. To Titus Aurelius the Son of Titus. To Elius Mursa the great Standard Bearer, fingular Horseman of our Emperor, of the Troop of Aurelius Bitfus, by Nation a Pannonian, or Hungarian, he ferv'd 22 Years, liv'd 40. Titus Firmus the Emperor's Evocatus, or chosen Guard de Corps, his Heir, erected this to his best Friend. Evocatus Augufti is explain'd to us by Suetonius in the Life of Galba. He pick'd out, fays he, some Youths of the Equestrian Rank, or of the Knightly Rank, or Horsemen, who fill retaining the use of their Gold Rings, should be call'd Evocati, and keep Guard about his Lodgings instead of Soldiers. There is little mention of these Evocass elsewhere.

The other Inscription I read thus, Dis Manibus. Aurelio Probo equiti fingulari ex Turma Marini Natione (perhaps) Pannonio, vixit annis 38. militavit annis 18. Aurelius Verax & Titus Aurelius Tacitus Hæredes amico optimo fieri curarunt That is, To Aurelius Probus, a Knight or Horseman of the Singulares, of the Troops of Marinus, by Nation an Hungarian. He ferv'd 18 Years. Aurelius Verax and Titus Aurelius Tacitus his Heirs, caused this to be erected to their best Friend. My Friend Philip de la Tour guesses the Word Pannonio ought to be supply'd. On the lower Part is carv'd a Horse saddled, with a Boy; on the upper a Man lying in his Bed, being a Bass-Relieve like the former ; for as these Equites Singulares, had a particular Place of Buryal, so they observ'd a like form of Sculpture. On the same Labican Way are observed the Buryal Places of St. Castulus, and of the four crown'd Saints, which are either joyn'd to, and confounded with the above describ'd Place of Burial, by a continu'd row of Subterraneous Paffages, or else quite destroy'd, no Footsteps thereof remaining.

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Hence we went to St. Lawrence without the Walls. flanding in the Territory of Verane, on the Tiburtine Way. The Portico at the Entrance is painted with the Martyrdom and Sufferings of St. Lawrence, and there the Baptism of St. Romanus is express'd, who stands naked, but not dipp'd in the Water, as some relate. In the Church, next the Door, are two Pictures of an equal standing, with this Inscription, Hoc Opus fecit fieri Dominus Matthaus S. Alberti pro Anima sua. This Work was caus'd to be done by D. Matthew of S. Albertus for his Soul's fake. The Character is thought to be of about the fourteenth Century. In the Church are two Pulpits; that on the Right is adorn'd at the bottom with the ancient Instruments for Sacrificing, viz. fuch a Hat or Cap as the Priest of Jupiter wore, a cutting Knife to divide the Sacrifices, a Box to burn Incense in, a sprinkling Vessel, a Sprinkler, well carv'd, which feem to have been taken from about the Columns of some Temple; for they were sometimes wont to adorn the Capitals of Columns with this fort of facred Utenfils, as may be feen by any Man in the Ruins of the Temple leated on the fide of the Capitol Hill, towards the Arch of Severus. On the left Hand is a narrow Passage down into the ancient Buryal Place of S. Cyriaca. Tho this be a thing much spoken of and common, and describ'd in very large Volumes, yet we hope some things observ'd by us concerning the Form of Buryal Places, may be here inferted, without offending the Reader. They are perfect Subter. raneous Labyrinths, with Passages forwards, backwards, fideways, and fo interwoven every way, that it is a hard Matter to get out of them without a skilful Guide. On the fides from the bottom to the top are continu'd Places for dead Bodies, that is Holes or Cavities about a Man's Pace afunder, many of which are now empty, especially next the Door, for farther in there are Tombs entire and untouch'd. The Bodies are plac'd thus, the Bones lye in Holes made big enough to contain a Man's Body; on the fide next the Subterraneous Passage is generally a little Urn, for the most part of Glass, sometimes of Earthen Ware, made fast with Cement, commonly call'd the Weeping Urn, or to hold the Tears let fall at the Funeral;

if the Glass Vessel happens to be colour'd with some redness at the bottom, it is look'd upon as a Token of Martyrdome. There are also in several Places the Lamps that were used at Tombs. Sometimes there occur square Rooms of several sizes, surnish'd in the same manner with rows of Dead Bodies, which perhaps contain the Bones of the better sort, leaving the Passe ses for the meaner. After laying the Dead Bodies into those Holes or Niches, they wall'd them up with Bricks, or large Tiles, like Tables, and Mortar. On those Tables is sometimes the Name of the dead Person, but more frequently there are some Symbols carv'd on them, as a Flower, a Branch, or the like. Some have Marble Tables before them, and on them the Name, and sometimes the Age and Day of the Person's Death, but this is rare. I took two such Inscriptions, which I will here insert.

ΕΠΑΥCΑΤΌ ΖΩΣΙΜΟΌ ΧΡΥ ---- ΩΝ ΙΘ. ΤΗ ΠΡΟ Δ.ΚΑΛ. ---- ΤΕΝΒΡΙΩΝ ΗΜΕΡΑ ΔΙΟΌ

Which I perfect thus, ἐπαύσα το ΖώσιμΟ Χυσος δελοἐτῶν ιθ. τἦ πεὶ Δ Καλ. Σεπθενθείων ἡμέρα διός.

That is,
Zosimus the Servant of CHRIST rested at 19 Years of
Age, on Thursday the 4th Day before the Kalends of
September.

The other Latin one, which we had with us in our Monastery at Rome, is thus.



In some Places I saw Marble Urns, on which as is usual D. M. is before the Epitaph, which, as some believe, imports, Dis Manibus, yet there are some who read Deo Maximo, thinking it a Fault to find a profane Inscription in holy Places. But I was told during my stay at Rome, that there had been lately an Inscription dug up in these Buryal Places, which bore plainly Dis Manibus.

Flaminius Vacca mentions many things found and dng up in the Grounds about the Church of St. Lau-

rence, his Words are thefe.

"FLAMINIUS VACCA Before the Church of St. Laurence without the Walls, on the Prenestine "Way, stood a Structure of the latter Ages, which was pull'd down to lay open the Street before the "Church Porch. In the Wall and Foundations of it were found eighteen or twenty Heads which were all of Emperors. Part of these you saw yourself, worthy Sir, in the Farnesian Galery, and several other Places. I remember I saw these Ruins of Antiquity.

These Heads were accidentally, not designedly cast into the Work, being scatter'd in the Wall and Foundation; and seem to be the same that are now in the Farnessan Galery; and having been formerly employ'd, as may be conjectur'd, to adorn some Country House about the Territory of Verano, when that House was pull'd down, they were put into this Structure.

"I remember I have been told, that there was found, on the Prenestine Way, without St. Laurence's Gate, a Marble Tomb, with a Beautish Inscription, in Praise of a Mule, formerly bury'd in that Monument, and among other of her Encomiums it is said, that when she found her Master grown old, and heavy with Age, she bow'd her Knees for him to mount the easier; which Particular I suppose will be mention'd by the Renowned Peter Leo de Castello in his "Book

Book of ancient Epitaphs, which I suppose will be " foon publish'd.

" Not far from this Place is a Vineyard, and a little " House call'd Marmorata, where there are very many " Remains of Antiquity, and no doubt but the Name was given it from the Multitude of Marble Stones, " there were formerly in the Place. It belongs to the Chapter of St. John Lateran. When the Canons " were about to enclose the House, they sent for Ma-" fons to remove, or hew down two vast Tivoli Stones " still rising above the Ground, and lying one upon a-" nother. The Masons having broken the upper Stone, "and removing the Pieces, found in the midst of it a
"Vessel made of yellow Alabaster, with a Cover. . The People that liv'd in the little House were come " to help them, they warn'd the Masons not to touch " the Vessel, and one of them went immediately to " acquaint the Chapter with it. But the Masons could " not forbear latisfying their Curiolity of prying into " that matter; and taking off the Cover, found Ashes " within, and about twenty Balls of Natural Crystal, " a Gold Ring with a Stone, an Ivory Bodkin to shade " the Hair, with Gold Points, an Ivory Comb, and " some Gold Dust mixt with the Ashes. The Chapter " coming took all away, fo that the Masons got no-"thing. It is wonderful how the Ancients could enclose " fuch a Veffel in a Tiveli Stone, opening a Hole to " put it in, and then placing the Stone in the Work " where the faid Veffel lay conceal'd. Who would " have thought of such an Invention? Had not that "Accident happen'd, it might have lain concealdfor ever, no Token of it appearing outwardly.

What Flaminius Facca here tells us is very remarkable, and he always carries the Prenestine. Wav from St. Laurence's Gate. Nor is it unlikely, that formerly they went this Way to Praneste, now Palestrina, since Publius Victor calls the Porta Tiburtina, or Tivoli Gate, by the Name of Gabina, from Gabij, which was on the Road to Praneste. Thus much we say by Conjecture, which being different from the common Opinion, may be further examin'd into. The same Author calls

that same the Prenestine Way in his following Papers.

"FLAMINIUS VACCA. As they were digging in the Field next the Gate of St. Laurence without " the Walls, I faw feveral Urns thrown up fome of "Plain and others of speckled Marble, nor was there much distance between the Places where they had been first laid, and they were certainly Sepulchres. "Some few had Inscriptions, were open on the 60 fides, or had the Covers broken; which had been " knock'd off to look for hidden Treasure; to that nothing was left in them; and in regard they were unskilfully wrought, and after the Gothick manner, I fancy'd they had been made at the Time when un-" fortunate Italy was under the Dominion of the Goths; and I remember to have read, that they " made a mighty Slaughter at that very Gate. Perhaps they belong'd to the Commanders who were " flain in that Siege, and it was thought fit to bury them in the Place where they fell; and it is likely "they were all made at one Time. Of the afore. " mention'd Urns there are two on the Quirinal Hill " near the Capucins, made of Marble, and very large; another of speckled Marble at the Fountain of St. " Mark's Street, another in Cardinal Farnese's Court, " the rest are dispers'd about the City.

Ince remov'd from the Quirinal Hill, where they liv'd in the Days of Flaminius Vacca. In St. Mark's Street near the Fountain is still to be seen the Urn Faminius mentions, who adds as follows. "I remember 1 have heard, that the Magnificent Metellus Vari, when he was Overseer of the High Ways, brought that ancient Lion which is now in the Garden, elsewhere spoken of, belonging to the Great Duke on Mount Pincio, and is plac'd in the Portico; having formerly stood in the Prenestine Way without St. Laurence's Gate, which Lion at first had only half of his Body rising above the Work; but John Sceranus, a Carver of Fesula, now Fiesoli, having

" carv'd the other Part of the Marble, made the Lion folid and entire. Afterwards by Order of the Great Duke, I carv'd a whole one like it, and they both flood in his Garden of the Holy Trinity, on Mount Pincio.

Returning through the Tiburtine Gate or of St Lawrence, the Way leads to Villa Coltella. There is still standing a Decagon, or ten corner'd Structure. From one Angle of the Structure to another on the infide there are twenty two Royal Feet and a half in a strait Line, fo that the whole inward Compass, not reckoning the Niches, is Two hundred twenty five Feet. Thus the whole confifts of ten fides, in one of which is a Door, in the other nine there were fo many Niches, the greatest Part of them still standing, and I suppose they were for so many Images of Deities. There are fome who think this was the Temple of the Cafars Caius and Lucius, taking their Conjecture from its Name Galluzzo, which continues to this Day, as it were Caio and Lucio; and they add, that the Baths, Grove, and Pool of those two Persons were close by. The Name indeed inclines me to believe there were some publick Works in this Part, known by the Name of Caius and Lucius, which are quite ruin'd; especially in Regard that the Anonymus Author of the Wonders of Rome, writ about five hundred Years fince, that the Sefforian Palace was seated near Ceme de Caluce, which, the Names being corrupted, seems to intimate the Baths of Caius and Lucius. For the Sessorian Palace must needs have been very near Villa Coltella; because, as may be feen in the same Author, it is very Natural to turn the Greek @ into the Latin C: but I am of Opinion, that no Person of any Judgment will take such a Temple for a Palace, or Baths; much less can I agree with Famianus Nardinus, who takes it to be a Part of the Licinian Palace. For what Resemblance is there between a Structure of that shape and a Palace? I am therefore wholly of the ancienter Opinion, viz. that it is the Pantheon of Minerva Medica mention'd by Rufus and Victor, in the Esquiline Quarter; for that is the very same Quarter, and the Form of a Pantheon is

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plainly made out by the Niches, for the Statues of Deities; belides Rufus next to the Street call'd Urfi Pileati in the Esquiline Quarter, immediately names the Street of Minerva. The Street call'd Urf Pileati, or of the Bear with a Hat on, took the Name from the Bear with a Hat on, which is still to be seen close by; as Minerva's Street did that from her Temple. We have an Account of one Temple of Minerva in the Esquiline Quarter, which is that of Minerva Medica, by Rufus call'd a Pantheon, and is the next to that of the Bear with the Hat on. The Arch is still standing, but going to Ruin, and, unless repair'd, will soon perish, without any other help. It is Brickwork, but was formerly cas'd with Marble, and adorn'd with Columns. We are told in a Book of an Anonymous Architect, which I have by me, that the Emperor's Chappel in the old Vatican Church of S. Peter, which was demolish'd, with all the said Church, to build that which is now flanding, was built after the manner of this Temple, and this is also deliver'd by others. We have the Effigies of Minerva Medica in the Book put out by the Renowned Cl. de la Chausse. taken from ancient Stories, though he calls her not Minerva Medica, but Hygia, or Health-giving. You have here the Plan of Minerva Medica's Temple and her Image.

Near this Temp'e, in the same Vineyard, are ancient long Rooms, all in a Row, almost fill'd up with Earth. They somewhat resemble the Structure they call le Sette Sale, and is thought to have been a Bath. In the ancient Collection of the renowned John Mabillon, in the fourth Vol. of his Analetta, a Bath is several Times mention'd near St. Bibiana. The Coltella Vineyard, in which is the dry Stone Wall, adjoyns to St. Bibiana. Many things were dug up thereabouts in the sixteenth Century, which are thus enumerated by

"FLAMINIUS VACCA. In the Street between "Marius's Trophies and the Porta Major on the left Hand, in the Vineyard of the Family of Aspra, was found a Way pav'd with Flint, and close by it many "Marble Statues, and Brass Images of Emperors; a great Number of Brass Vessels, with burnt Coins,

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and cas'd with Marble of several Colours. All these "Things were dug up at the Time when the Vine-" yard belong'd to Francis de Aspra, who being Trea-" furer to Pope Julius III. presented him with them; and afterwards the faid Pope sent them to several Princes. I remember the Fact and digging up. " Near this Vineyard is the very ancient Temple of " Cains and Lucius now corruptly call'd of Galuzzi; " not far from which many Years ago were found nine Statues, bigger than an ordinary Man, and among " them was Pomona in black Marble; the Heads and " Hands of which Statues had been taken away, because they were of Brass. There were among them Escu-" lapius, Adonis, two lewd Women like Bacchanals, " Venus, and that most Beautiful rural Deity Faunus, " formerly Mine, now in the Farnesian Gallery; as " also Hercules and Antinous; and what I was most pleas'd with, there were two Axes here, representing a Head made by Impression on the one side, and on " the other had the Edge, and a Spear like that of our " Pikes, and that Head appear'd impress'd as it were " by a Blow on the same Figures. I had them both in my keeping, but gave one of them to the renown'd "Garimbertus, and the other was stoln out of my House. I judge them to have been Gothick Weaopons, and that they made use of the Spear upon an Attack, to pierce through Bucklers; and of the " Head for destroying of ancient Monuments. Such Images, but twice as large, I faw in the Ruins of Claudius's Arch, with the aforesaid Figures.

The Church of S. Bibiana built by Pope Simplicius near the Licinian Palace, is embellish'd with very considerable Ornaments, but which are generally known, and every where to be found in the Descriptions of Rome and Journals. In the same Place, by the side of a little House, stands that Bear with a Hat on, rais'd high; but much less in Bulk than the Life; more like a Wolf than a Bear, and yet such as he is he gave. Name to that Street and Quarter of the Town; for as it happens at this Time, so formerly considerable Parts of the City took their Name from some inconsiderable Sign, as the whole Quarter about S. Clement was call'd P.

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Caput Africa, or the Head of Africk, from the Head of Africa, or a Woman wearing an Elephant's Trunk in-

stead of a Head dress.

Not far from thence is the Monastery of the Celestines, call'd of S. Eusebius, whose Church is of great Antiquity, and gives its Title to a Cardinal. They who first publish'd the Plan of the City, after the restoring of Arts, I know not for what reason, plac'd here the Palace and Villa of the Gordian's, which are magnificently describ'd by Julius Capitolinus. The House of the Gordians (fays he) is still standing, which this Gordian most beautifully adorn'd; and their Villa or Country Seat on the Prenestine Way, has two hundred Columns by four and four, fifty whereof are Carystean, that is, of Marble brought from Carysto, a City in Eubea, or Negropont; five are Claudian, that is of Marble brought from Claudia, now Klagenfurt in Carinthia; fifty Synades, of Phrygian Marble from the City Synnada, and fifty of Numidian Marble, all of the same fize. Where are three spacious Rooms or Halls, each one hundred Foot long, the other Parts are suitable to such a Structure, and such Baths as were not then to be seen in any Part of the World, except Rome. The Church and Monastery of S. Eusebins are also in the Prenestine Way. But here the Name of Villa, or Country Seat, improperly offers it self, which cannot be fitly apply'd to Houses standing within the City. I leveral Times conferr'd with the R. F. Celestin Guicciardin, Abbot of this Monastery, a Man extraordinary knowing in the Roman Antiquities, about this Scruple, He faid, but only upon the Report of Fame, that the above mention'd Villa, or Country House of Gordian, had been within the Compass of those Places; but that he believ'd the Place where the Church of St. Eusebius now stands, was without the Walls in the Days of the Emperor Aurelian, because there were Tombs there, which were not allow'd to be erected within the City Walls. Besides Pyrrhus Ligorius and the other Describers of Rome cannot be thought to have plac'd Gordian's Palace here at a Venture, without any Monument of Antiquity. Concerning which particular no rash Determination ought to be made; or Judgment to be given on either fide without some fresh Tokens, or Footsteps shall be found

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On the Church-Porch is the following Inscription in Latin, which we will here give in English thus. In the Year of our Lord MCCXXXVIII, the XI Indiction, in the Month of March, Wednesday in the Holy Week, our Lord Pope Gregory the 9th confecrated this Church in Honour of the Saints Eusebius, and Vincentius, with three Altars, the High Altar whereof of the Confessor himself, he consecrated with his own Hands. decreeing that every Year from the Wednesday in the Holy Week in Lent, till the Octave of the Resurrection of our Lord, those who visit this Church, shall obtain an Indulgence of 1000 Years, and 120 Days of Penance enjoyn'd them. In the Church there are two Marble Sepulchres of French Men, who going to Rome, to the Jubile in the Days of Pope Boniface the 8th, dy'd there; the one is of John de Abbe Ville, Canon of the Monastery of S. Victor at Paris, Anno 1301. the other of Simon Boet Curate of St Martin of St. Valarcus 1300. The worthy Guicciardin conducted us into the Subterraneous Caves, and faid they had been formerly Burial Places; he faid several Passages had been cut off with Walls; and fuch as could be come at serve for Cel-Two or three Years fince a Column was found within the Enclosure of the Monastery, denoting the feventh Mile from the City, which formerly ferv'd for a Land-mark, or Boundary to the Farms of Annia Regilla, Wife to Herod Atticus, as appears by the following Inscription, which is carv'd on the same Column in Greek and Latin.

ANNIA PHIIAAA
HPWAOY TYNH TOΦWC
THC OIKIAC TINOC TAY
TATA XWPIA TETONAN.

That is,

Annia Regilla, Wife to Herad, the Light of his House, whose these Farms were.

Herod Atticus was noble by Descent, for Wealth and Learning, and flourish'd long under Trajan, and the

the following Emperors. He, as the Inscription in Spon, Miscell. Sect. 10. Numb. 12. denotes, built a House for his Wife Regilla at his Country Seat of Triopea; and it is likely this Column was set up in the same Place on the Appian Way, by the Farms assigned to him. Afterwards in the Days of Maxentius, the Column was inverted, and that Part on which the Inscription was relating to Annia Regilla stuck into the Ground, being appointed to mark out the seventh Mile, with the following Inscription.

DONINO (fo spelt.)
NOSTRO
MAXENTIO
PIO FELICI
INVICTO
AUGUSTO
VII.

That is,

To our Lord Maxentius, Pious, Fortunate, Invincible, August.

The Column is about fix Foot long, little more or less.

Description Party MOZWEI

MALOTIT ATEX

eritletus eli est dece un estas esta estas. Necesia estas de la desarra estas esta

CHAP. IX.

The second Day. The Church of St. Martin on the Mounts; Trajan's Baths; Claudius's Water-House; of the Church of St. Lucy in Silice; Titus's Baths, with their Pictures; the Church of St. Peter ad Vincucula; the last Part of the Golden House; the Claudian Portico; Subura Vale; St. Clement's Church; the Head of Africa; the Church of the four Crown'd Martyrs; the Lateran Hospital; the Lateran Church; of some Things dug up in it; M. Aurelius on Horseback; the Water-House for the Colifæum; the Potter's Shop or Tard, with the Seals; Philip's Baths.

HE fecond Day let us begin our Progress at the Church of S. Praxedes, which gives Title to a Cardinal, and is reckon'd one of the Ancientest, much celebrated for the Relicks of Martyrs, and other Things commonly known to all People: Our Religious Men of Vallumbrosa are posses'd of it. Not far from this is the Church of S. Martin in Montibus, or on the Hills, feated by Trajan's Baths, and posses'd by the Carmelites. There are some who think that the Baths of Titus and those of Trajan were the same, and that they extended from S. Peter ad Vincula to S. Martin in Montibus; but we cannot agree with their Notion; nor are we only mov'd to differ from them by the Testimony of Rusus and Victor, who declare the Baths of Titus and those of Trajan were diflinct; for we cannot but admire how it was possible for them to imagine such an immense Space to have been taken up with only Baths. The History and Acts of Pope Symmachus inform us, that the Church of S. Martin at Trajan's Baths was built by that Prelate; which is also confirm'd by this Inscription dug up there.

JULIUS FELIX CAMPANIANUS
V. C. PRAEFECTUS. URB. AD AU
GENDAM THERMARUM TRAJANA
RUM GRATIAM CONLOCAVIT.

Nor need we be led away by that Inscription, which is on the Church Wall within, intimating, That Domitian or Trajan, (thus disjunctively) made the Baths; for that mentions the Thing as doubtful, and being of a later Age, is not of much Authority. Here, besides the new Church, which is wonderfully adorn'd with Marble, there is another ancient one under Ground to be feen, supported by Brick Pillars, which, though for want of Ornament it looks uncouth, is nevertheless venerable for its Situation and Antiquity; some Remains of Mosaick Work, which appear in leveral Places, are daily dropping down with Age; the Picture of the Bleffed Virgin almost blotted out, wears off both through the Dampness of the Place and Antiquity. They tell us, St. Sylvester said Mass here His Stone Chair is to be feen, and the Seat in it fill'd up with Mortar, least any presume to sit where that Saint did. In the Vestry they show St. Sylvester's Stole and Miter.

From St. Martin's Church, they go, for the sake of what is to be seen, into the adjacent Vineyard; where there are still nine vast Rooms lower than the Ground about, all of an equal Length, being above one hundred thirty seven foot; each of them seventeen Feet and a half in Breadth. I mean Italian Feet, which are shorter than the French. These are generally call'd Le Sette sale di Vespasiano, Vespasian's seven Halls. It plainly appears by the Marks of Water still to be seen every where on the Vi'alls, that they were Cisterns or Receptacles for

Water,

Water, and I am apt to believe they were Claudius's Nymphaum, or Water House, mention'd by Rusus next after the Baths of Titus and Trajan; for the Place answers, and no Man can imagine so noble a Structure could be omitted in the Description, nor can it be suppos'd any of the other Things mention'd by Rusus. Each of the Halls has seven Doors, which lead to the others: so well order'd that a Man standing at the Door, sees seven Doors in a Line from the first to the last Hall. That first Number of seven Doors has prevail'd to have those Halls, which are nine, to be call'd le sette Sale, the seven Halls.

On the fide, or Descent of the Esquiline Hill to the right is the Church now call'd of St. Lucy in Silice, formerly in Ortheo, or in Orthea, which many of the latter Describers of Rome, following the same Mistake, do declare to be the same with that call'd of St. Lucy in Septizonio, or in the feven Ways, which is contrary to the Testimony of all the Ancients. For St. Lucy in Septizonio, or at the seven Ways, was seated near Severus's Septizonium, at the seven Streets or Ways under Severu's Hill; which I hope will be made out as clear as the Day in its proper Place. I must now show what was the occasion of so many clear-sighted Men mistaking. In the Days of Pope Leo X. was dug up between the Church of St. Lucy in Silice and the feven Halls above mention'd, that noble Statue of Laocoon, with his Children and the Snakes winding about them. which is now to be feen in a Court-yard of the Vatican Palace call'd Belvedere. Almost all Men immediately declar'd it was the same that Pliny speaks of lib. 26.cap. 5: These are Pliny's Words; So in that Laocoon which is in Titus's House, the Workmanship is preferable to all others in Painting and Carving; he and his Children, and the wonderful winding Serpents were hew'd out of one Stone by the joint Workmanship of the mighty Masters Agelander. Polydorus and Athenodorus, Rhodians. Hence they conclude that Titus's House stood in the same Place, Then again from the where Laocoon was found. Words of Suetonius, in the Life of Titus, cap. 2. He was born on the Kalends of January, in a Year remarkable for the Murder of Caius, we ar the Septizonium, in a mean House and a very little dark Room; for it is still in being

and shown. They positively assirm, that the mean House here mention'd, was that of Titus, which Pliny favs was adorn'd with the Statue of Laocoon; which being faid by Suetonius to be feated near the Septizonium, they prefently without the least Hesitation, believing it to be that ancienter Septizonium that is near St. Lucy, proceed, as they think, on a fortunate Series of Evidence, to affirm that St. Lucy at the Septizonium, frequently mention'd in Ecclefiastical Writers of the following Age, is the same with that call din Silice and in Orthea. But bring back all the Course of the Argument from the Beginning, it may be question'd whe. ther the Statue of Laocoon, which is now in being, be the same that Pliny speaks of. To which Effect we must give Ear to Fulvius Orfinius in his Notes newly publish d upon Bartholomew Marlianus. These Statues, says he, which if Pliny gives a true Account of Titus's House, were made of one single Stone, are not the same that were in Titus's House; for these are made of two Stones, as may be easily perceiv'd by a skilful Artist, and even by others. Besides Antoniolus, the Antiquary, has some Pieces in his House of Laocoon's Snakes, found elsewhere on that Mount, where is the truer Place of Titus's Baths; whence we may guess, that Laocoon, which is now in the Vatican Gardens, is not the same Pliny mentions to have been in Titus's Buildings. This is the Opinion and Testimony of that Great Man Fulvius, which if it does not quite destroy, at least much weakens the contrary Opinion; and it is now discernable, that what was thought fo folid totters; for if the Lancoon dug up near St. Lucy be not the same mention'd by Pliny to have stood in Titus's House near the Septizonium, they have no Proof for placing the Septizonium here. Besides, that House of Titus being quite demolish'd, and all the Ornaments of it carried to feveral Places, though that Laccoon had belong'd to Titus's House, no Man can affirm It was not removed, or that it always continued in the fame Place, after the House was down, and all other Things taken away.

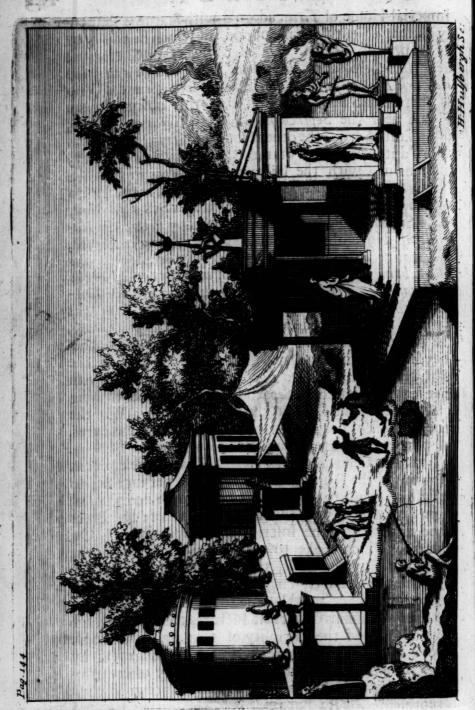
Nor will we stop here, for though we should give it for granted that *Titus*'s House stood in the same Place where the Statue was dug up, yet that would not support the contrary Opinion. For we find nothing of that

Imperial

Imperial House of Titus, adorn'd with Statues; but only of that obscure and mean one, in which he was born as a private Person. He mas born (says Suetonius) near the Septizonium, in a mean House and in a very little dark Room; for it is still in being and shewn. Who is there that does not perceive, this obscure mean House near the Septizonium, where Titus was born, differs much from the other House of Titus, which was adorn'd it feems with Statues, and, as Pliny learnedly informs us, with the History of Laocoon in Marble. Nor was his Father Vefpafian always fettled in the House where Titus was born, for his Younger Son Domitian. (fays Suetonius) was born on the 9th Day before the Kalends of November, when his Father was chosen Consul, and was to enter upon that Honour the next Month, his House being in the fixth Region or Ward of the City at the Pomgranate, which he afterwards converted into the Temple of the Flavian Family. Thus the House Titus was born in, and consequently that ancienter Septizonium, are to be fought after in some other Place; and tho' they be unadvisedly plac'd here, they do not in the least make out, that St. Lucy in Silice is the same with that formerly call'd in Septizonio, for it has been long fince down. We shall in the next Chapter assign the true Seat of St. Lucy in Septizonio, not upon Conjectures, but p'ain and manifest Demonstrations.

Near the Church of St. Peter ad Vincula are eminent Remains of the Ruins of Titus's Baths, yet fuch as do not afford room to pick out the true Form and Plan of them; that this was the true Place where the Baths stood appears by the Inscriptions there found: On that side which looks towards the Vale between the Cellan and Esquiline Hills, there is a long course of Subterraneous Structures, large Halls and Rooms, which in some Parts are troublesome to go about in. are many Remains of ancient Pictures to be feen, which have a Gust of the Curiosity of that Age. We here give a Specimen of them, as drawn and engrav'd by Peter a Santo Bartolo, and fent me by my often commended Friend Julius Fontaninus. We cannot guess what is represented by it; but refer it to the learned Reader. who we believe will be pleas'd with the Draught.

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In the same place is the Church of St. Peter ad Vineula, chiefly samous for St. Peter's Chains, as also for the Tomb of Pope Julius II. and many other Things, but such as are generally known. The Pavement is here and there strew'd with broken Pieces of Inscriptions; I took one, which is impersect, and belongs to some French Cardinal, of the Title of St. Peter ad Vincula, who has been dead some Ages:

Francia me docuit, tellus Aquitana creavit, Roma Catenarum preposuit titulo. Religione sui tenuis terrena sequendo.

That is,

I had my Learning in France, was born in Aquitain, had the Title of Cardinal ad Vincula given me at Rome; following Earthly Things, neglected Religion.

FLAMINIUS VACCA. "I have often seen, when they have been digging at Titus's Baths, where now the Monastery of St. Peter ad Vincula stands, many Marble Figures dug up, and an infinite Number of square Marble Ornaments, to reckon up which would be endless Work. But there is now a Pit made of a vast Depth, by which it appears, that a larger Structure was in this Place before the building of Titus's Baths; and now there are most beautiful Capitals set up, adorning the Chappel in the Church of Jesus, I guess that Structure belong'd to Nero's Golden House.

Room to doubt that these things belong d to the Golden House. Whereof we shall say more hereafter.

Our Anonymous Author mentions Claudius's Palace between the Colifaum and St. Peter ad Vincula. Martial shows Claudius's Portico was about that same Place in these Verses;

Claudia diffusas ubi porticus explicat umbras, Ultima pars aulæ deficientis erat.

That is,

The End of the decaying Palace stood where the Claudian Portico spreads a Shade.

Near St. Peter's Church, in the Way that leads to the Colifaum there are some remarkable Remains of Walls, which perhaps might have belong'd to Claudius's Portico, or his Palace, as the Anonymous Author calls it, who uses to give the Name of a Palace to any Structures; and these stand in the Space between the Colifaum and the Baths; for thus all things agree. Thus these Ruins bore the Name of Claudius till the thirteenth Century, about which Time the Anonymous Author writ.

Hence the Way leads to the Vale formerly call'd Subura, lying between the Esquiline and Celian Hills, so as it included the rising Grounds. Donatus and Nardinus started a Controversy about the Situation and Extent of the Subura Vale. Donatus tells us, that the Subura Vale, which is by Rufus, Victor, and other Authors plac'd in the second, or Celimontan Region, or Ward, did include the Colifaum, part of the Esquiline Hill towards St. Lucy in Silice, Casar's Forum or Square, which is near that of Nerva, and part of the Viminal Hill, as also of the Quirinal, as far as Se. Agatha in Subura. Thus he stretches the Subura Vale far beyond the Bounds plainly affign'd it by the Ancients; chiefly relying on this Testimony, that St. Agatha in Subura is mention'd by St. Gregory lib. 3. Ep. 10. by which it feems to be plainly made out, that the Subura spoken of in the Calimontan Region, or Ward, did reach as far as St. Agatha in Subura, which stands on the Ascent of the Quirinal Hill. To pass by other Things he alledges to make good his Opinion, being fuch as are uncertain, and may make either Way; Donatus borrows another Argument from the Notitia Imperij, where after to the Transitorium Forum, or

Square, the Subura Vale is next reckoned among the Parts of the fourth Region, or Ward; and there is mention made of the Subura, which reaches to the Afcent of the Quirinal Hill, on which Afcent St. Agatha in Subura and the Forum Transitorium are close together.

Nardinus on the other Hand contends, that the Subura Vale was compris'd between the Ascent of the Esquiline Hill and Mount Calins, and included all the Vale from the Church of St. Peter and St. Marcellinus : and that it is altogether Incongruous, that the Subura, which, before Augustus divided the City into fourteen Regions or Wards, was one of the four ancient Wards, call'd Suburana, Esquilina, Collina and Palatina, should at the same Time have belong'd to the other Regions or Wards, viz. the Esquiline and Colline; for this had not been a Division, but Confusion. Besides, Victor and Rufus always reckon the Subura in the second of Calimontan Region, or Ward, and never elsewhere. What is alledg'd of St. Gregory's mentioning St. Agatha in Subura, which Subura must therefore have reach'd to the Ascent of the Quirinal Hill, and that the Subura in the Notitia Imperii is plac'd among the Parts of the fourth Region or Ward, is thus confuted by Nardinus, faying the Notitia Imperij is of no great Authority, as having been compos'd by a Constantinopolitan; and that the St. Agatha mention'd by St. Gregory was not the same with that now standing on the Ascent of the Quirinal Hill, but another formerly feated in the ancient Subura, which when the Calimontan Region or Ward had been plunder'd by the Barbarous Nations and the Church demolish'd, was afterward translated to the Quirinal Hill, and retain'd the former Name. And in the same manner the People's Dwellings being removed from that ancient Subura to that Part of the Town now call'd Subura, conferr'd the Name of Subura on this Part. So Donatus and Nardinus, but both of them argue well in one part, and ill in another. For what Nardinus affirms, that the ancient Subura was only in the second Region, or Ward of the City, and did not extend to the others, is confrm'd by the Testimony of Victor and Rufus, who Q2 place

place the Subura only in the Calimonian or second Region, and never mention it in the others. But as to what he urges, that the present t. Agatha in Subura, is not the same with that mention'd by St. Gregory, it is his own Notion without any Authority, especially considering this Church is of great Antiquity; and the Notitia Imperij, which was writ about the fifth Century, reports the Subura to have been close by the Forum Transitorium, to which this Church is as near as may be; and he rejects the Testimony of the Noritia without any Ground. The Author of it, who liv'd in the fifth Century, though a Constantinopolitan, placing the Subura towards the Afcent of the Quirinal Hill, where the Subura still is, did not do it unadvisedly, or of his own Head. Donatus therefore with good Reason infers, that St. Agatha in Subura is the very same which St. Gregory mentions by that Name, and that this Part of the City next the Church of St. Agatha, bore the Name of Subura in St. Gregory's Days. However, he feems to err in this Particular, that, contrary to the Testimony of Authors, he stretches out the ancient Subara, which the other confines to narrower Bounds on the fide of Mount Celius, as far as the Quirinal, along the Esquiline and Viminal Hills. I am inclin'd to believe, that this Part of the City, which at present is call'd Subura, had the Name given it, either because some Street or Way leading from the former to this. gave occasion to its being so call'd, or for some other unknown Reason.

Next occurs the Church of St. Clement, which gives Title to a Cardinal, and this they say was the very House of St. Clement Pope. It was certainly put into the Form of a Church in the first Ages of Christianity; for at the Beginning of the fifth Century Pope Zozimus in his Epistles testifies he held a Council in it. There Calestins, the Pelagian, made his Recantation, but afterwards relapsing into his Errors, he was condemn'd. The Church and Choir are remarkable for shape, and represent the ancient manner of Christians building Churches. For the Choir, which the Greeks call Peribolon, is enclos'd with a Marble Wall, almost as high as a Man, and there is a space to go round it

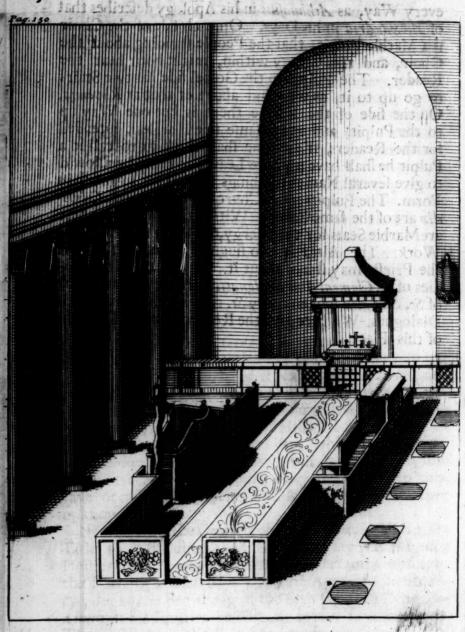
every

every Way, as Athanasius in his Apology describes that of Alexandria in his Days. On each fide of the Choir is a Marble Pulpit, that the People standing about the Choir, and the Clergy within, might both hear the Reader. The Pulpit on the Gospel side has two Stairs to go up to it, as was faid above of that at Ravenna. On the fide of the Epistle there is but one Way up to the Pulpit, and on the same side is a Desk intended for the Reader; if any one shall think fit to call it a Pulpit he shall have my free Leave, fo I also be allow'd to give several Names to things that differ so much in Form. The Pulpits in the Church of St. Mary in Cofmedin are of the same Form. Within the Enclosure there are Marble Seats for the Clergy, the Floor is of Molaick Work. The Altar is also singular, like an Isle, that the Priests may stand about it. Under it lye the Bodies of St. Clement and St. Ignatius, Martyrs, and that of St. Servulus spoken of by St. Gregory the Great in his Dialogues. We here give the Reader an exact Draught of this Place.

Q 3

How-

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However, this is not thought to have stood so from its first Foundation; for the Church has been mostly rebuilt; but the Repairers always kept the first Form. The arch'd Roof of the Choir is adorn'd with Mosaick Work of about four hundred Years standing; nor can it be older, because there are in it the Pictures of Dominicans, who are now posses'd of the Church.

Near the Church of St. Clement was the Head of Africa, a Part of the second Region or Ward so call'd. I suppose the Name was given it from the Head of Africk, that is, an Image of a Head from whose Forehead grew out an Elephant's Trunk. They who are never so little acquainted with Medals, know there is nothing more frequent on Coins and small Stones than this Emblem. Nardinus fancies this a Mistake, and thinks we ought to read Caput Africi, that is the end of the African Street; and the African Street was in the Esquiline Quarter, as may be seen in Vamo. But there is no Ground for any Doubt, fince the Head of Africa is plainly mention'd by Rufus and Victor in the second Region or Ward; besides the Anonymus Author mention'd by D. John Mabillion in the fourth Volume of his Collections, speaks of the Head of Africk in this Order. Arcus Constantini. Meta Sudante. Caput Africa. Quatuor Coronati. S. Johannis Lateranensis. By which orderly Polition he denotes, that the Head of Africk was between the Quatuor Coronati and the Meta Sudans and confequently differs from the African Street in the Esquiline Quarter. Nothing occurs concerning the Church of the four crown'd Martyrs but what is commonly known; but thole Things Flaminius mentions to have been found near it are worth observing.

FLAMINIUS VACCA. "As they were digging near the Church of the holy four crown'd Martyrs, feveral Epitaphs were taken up; and I was told one of them was that of *Pontius Pilate*; and close by is a Vineyard full of broken Pieces of Figures, and fquare Stones to make Bases for Pillars. The Owner of the Ground digging, found several Lime-kilns, Q4

"made in later Ages. I fancy those Pieces of Stone had been laid there to make Lime. Perhaps these

were provided under the Popes, who were watchful

" to extinguish Idolatry.

Not far from hence is the Lateran Street, at the first Entrance into which appears a large Hospital, which was formerly one of the Twenty four Abbeys in the City, under the Invocation of St. Andrew. There Flaminius informs us of no less Destruction of ancient Monuments.

FLAMINIUS VACCA. "Under the Hospital of St. John Lateran is still a cross Foundation of great Thickness, made of the Pieces of excellent Marble Statues. Ithere saw Knees and Elbows carv'd after the Grecian manner; and they exactly represented, as to the manner of Carving, that Laocoon, which is now seen in Belvedere, or in the Palace of the beautiful Prospect. Here Fragments might still be taken Notice of. What becomes of the Labours of Statuaries? How miserably do they perish?

Constantine's Octangular Font, in which some think Constantine the Great was baptis'd, though contrary to the Opinion of Eusebius, Athanasius, &c. is said by those who are skill'd in Architecture to have been made out of the Spoils of old Buildings, the Ornaments of it being variously and skilfully carv'd. The Porphyry Columns are of the Composite Order; the Base is of the Attick and Ionick; on the Bases there is a Foliage which supports the Column, and it was a singular Contrivance of the Architect, because the Columns would have been of a disproportionable Height, and thus the Structure loses nothing of its Beauty and Neatness.

The Lateran Church, which was also call'd Constantin's and the Golden Church, contains almost an infinite number of Things worthy to be known, which are in several Books. We observed some things in our

Ways as usual. The Arch adorn'd in the Days of Pope Nicholas IV. is quite like that we describ'd in the Liberian Church. That Part which makes the Cross, is very sull of Ornament. On the Altar of the Blessed Sacrament there are curious Statues, that which represents Moses is by Flaminius Vacca, whose Observations we have scatter'd through this Work. The Church is ennobled by many notable Relicks, and the Tombs of Pope's and Cardinals. There was lately bury'd the most Eminent Cardinal Casanata, the Ornament of the sacred Colledge, a Man renown'd for Piety and Learning, whose Patronage we made use of whilst living. The Church has been for the most part repair'd and new built.

FLAMINIUS VACCA. 'The Pope intending to bring St. John Lateran into a better Form, and to throw down the Structure heap'd up before the Choir, and the Altar of the Apostles, they discover'd three large Cases or Niches orderly plac'd, with certain Walls running along on a Square with the Church. It might therefore be said that Constantine when he built St. John Lateran made use of the Foundations of this ancient Fabrick. All the Floor before the foremention'd Niches was of Serpentine and Porphyry Stone, with several other forts of Marble, and under that Pavement they found another six Spans lower. It was certainly a most noble and ancient Structure.

When Flaminius says, he guesses that Constantine made use of the Foundations of this Structure, because the Wall still standing runs upon the Square with the Church Wall, that is, makes a right Angle with it; he means that older Structure made an equal Angle, and that one side of the Angle was continued with the Church Wall, and consequently that the other side ran cross within the Church.

A Writer never publish'd, whom I have by me, who as I guess liv'd under Pope Sixtus IV. tells us, that Church was almost destroy'd by Fire in the Year 1361. His Words are these;

In the Year 1361. on Thursday the 21st of August, the Overseers went up to the Roof of St. John Lateran, to sit some Sheets of Lead, and in the Evening when the Canons were singing the Magnificat, one of the Canons saw a Plank on Fire, and presently cry'd out. The Overseers had taken notice of it, and when the Canons discover'd it, they could not oversome the Force of the Fire, but sled. Then all the Beams were consum'd, three Columns fell, all the rest were spoilt with the Fire, the Altar and sour Jasper Columns were defac'd.

In the Cloifter are to be feen those two famous Chairs call'd Stercoraria, or for eafing the Body, which are not of Porphyry, as is generally reported, but of a fort of red Stone of a more lively Colour than Porphyry, without any Spots, and much fofter: These they fay were us'd by Popes upon their first Promotion; not to discover their Sex, as is ridiculously given out, for that vile Function could scarce be perform'd in Seats of this Nature; but it is the Opinion of understanding Men, that they were formerly us'd in the Baths, Olympiodorus tells us, there were a thoufand fix hundred Marble Chairs of this fort in Antoninus's Baths for the use of them that bath'd. In the fame Place is another Chair of white Marble with a Hole. In the same Lateran Cloyster, are several Sepulchral Inscriptions of Jews cut on the Capitals of the Columns.

We can add nothing but what is vulgarly known concerning the Scala Sancta, or holy Stairs, and that Image which having been made by Angels, is call'd A-keirotupos, that is, not made by Hands. Not far from thence was dug up the Statue of M. Aurelius on Horseback.

FIAMINIUS VACCA. "The Brasen Horse that is in the Capitol was found in a Vineyard near the Scala Santta and St. John Lateran, and lay neglected on the Ground for many Years; till Sixtus IV. was created Pope, who set it up in the Lateran

"Lateran Street on a handsome Marble Pedestal, "with his own Arms and Epitaph (so he calls it) and his Name carv'd on it. There it stood till the Days of Pope Paul III. who caus'd the Horse to be remov'd into the Capitol, and a Pedestal for it to be adorn'd by Michael Angelo's own Hand; to which Purpose, no such large Piece of Marble being any where to be found, a Capital and Head of a Column were brought from Trajan's Square. But in regard it had been dug up in the Ground of the Lateran Colledge, the Laterans urg'd it belong'd to them, and are still at Law with the People of Rome, laying their Claim every Year by publick Action. These Things I receiv'd from others.

Mention is made of the Statue on Horseback near St. John Laveran in the little Book of the Wonders of Rome, which we shall give hereafter, and was writ about five hundred Years since; but it has some Fabu-

lous Mixture. See it there.

Not far from thence is the City Gate, now call'd St. John's, formerly Calimontana, from Mount Calius where it stands. Between the Calamontana and Latina, was the Gate call'd Asinaria, leading to the Way also call'd Asinaria. This Gate Asinaria being afterwards made up, that Name was given to St. John's Gate; and so it is call'd by the Anonymous Authors above mention'd, the first whereof writ eight Centuries since, the other sour or five.

FLAMINIUS VACCA. "I remember that a "Mile from St. John's Gate, beyond the Aqueducts, "in the Place call'd Monte del Grano, there was a mighty folid and ancient Heap of unhew'd Stones and Flints, which a Workman manfully undertaking, threw down, and getting in, made Way to the middle Part, till he found a large Marble Urn, on which was a Bass Relieve representing the Hiftory of the Ravilling of the Sabine Women, and on the Cover were two Humane Figures lying along, one of which represents Alexander Severus, the of ther

ther his Mother Julia Mammaa. There were Ashes preserv'd in the Urn, which is now in the Palace

" of the Capitol where the Conservators sit.

This Urn, which is now to be seen in a Court-yard of the present Capitol, by its Bass Relief rather represents suneral Sports than the Ravishment of the Sabine Women; and that is more agreeable to a Tomb.

FLAMINIUS VACCA. "I remember there was a mighty Pile rais'd by the Ancients, without St.

fohn's Gate, in D. Annibal Caro's Vineyard, and being prejudical to it, Annibal himself went about to

"Images of many Emperors put up together, and not only the famous twelve, but some other Em-

coules's Labours carv'd on it, and many other Pieces

of Statues, after the Grecian manner, all by excellent Masters. What became of the Images I know

on not; but the fore front of the Urn taken off was fent

" to the Lord Visconti.

" Not far from St. John's Gate, without the City, in my memory were found many Marble Statues, which only represented the Fable of Wicks.

"which only represented the Fable of Niobe. Ferdinand Great Duke of Tuscany bought them, and they are now in his Garden near the Trinity.

There were also two Wrestlers curiously carv'd by

a skilful Workman.

In the Way to St. Mary Major, on the left Hand, stands the Church of St. Peter and St. Marcellinus, only commendable for its Antiquity. Flaminius reckons up some notable Things found there.

"FLAMINIUS VACCA. Under the Church of the Saints Peter and Marcellinus were found se-

" veral Pillars with subterraneous Vaults, without any Window, or Way to admit Light, so built by the

"Ancients. I suppose it to have been a Water"House, because Pope Sixtus V. in the same Place

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found a thick Wall founded on square Tivoli Stones, which were removed thence to be used in his own Buildings. No doubt but it was an Aqueduct from the Water-House towards the Colssaum: In the same was found a Marble Idol, little less than the common size of a Man, standing with the Hands and Feet together, wreath'd round by a Snake from the Feet to the Mouth, cover'd with an extraor-ordinary thin Veil, with a Garland about the Neck made of Pomgranate Flowers; and not far from him a Venus of the Natural height, as it were coming out of a Bath, with a Cupid close by. Cardinal Montalto bought her.

"House of Francis Fabriciani, were found seven na"ked Statues, by a skilful Master; but they had been
inlater Times abus'd in several Places with a Chissel.

Thus did unskilful Men deface ancient Statues; and
thus they had abolish'd the artificial and pleasant
way of carving us'd by the Ancients. Here were
also found several leaden Pipes and Aqueducts of
Brick, which were supply'd from the aforesaid Water-House. I know not whether the Water-House
that serv'd the Colisaum be any where taken Notice
of. Thus Flaminius shews the Curious many Things
relating to the Roman Antiquities, which were before
unknown and not taken notice of.

In the same Way towards St. Mary Major, on the left Hand is the Villa or Country House of Monsieur Voiret the French Consul; where not long since a great number of earthen Tubs or Casks were dug up; he said he had taken up above an hundred, part whereof he presented us, and another part we saw set up in a long Row in the Villa. They were earthen Vessels to keep Liquors and Wine in, whence Martial,

Et multa fragrat testa senibus autumnis.

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Many Casks smell of old Wine.

Many of these Vessels hold above thirty Sextaril, which is between five and fix Gallons; in the Villa Alteriana there are some larger lying unregarded at the Corner of the House. There are extraordinary large ones of the same fort in the Villa Ludovisiana, which hold above three hundred Sextarij, which is above fifty Gallons. To return to the Matter in Hand, I fancy this Place fo ftor'd with Veffels of earthen Ware was the Potter's Yard, which Varro, speaking of the Esquiline Quarter or Ward, says, was on the Esquiline Hill. The fourheaded Mount Oppins, fays he, is on the right Hand of the Potter's Yard at the Esquiline Grove. which is also testify'd by others. Now the Esquiline Grove, which Varro tells us, was near the Potter's Yards, is by the most knowing assign'd towards St. Mathem in Merulana, which Church is only parted by a Lane from the Voeretian Vineyard. To confirm this Guels, there are the Names of several Men still to be feen, made by Impression on those Vessels; and among those that are so seal'd or mark'd, for they are not all fo, there are not any two that bear the fame Name; which shows, that those Vessels did not all belong to one Owner, but to many, who, whilft the Veffels were foft before burning, put their Mark upon them. I took the Names of two, the rest being worn away. One of the Stamps was thus,

C. CALER the other thus, L. SAL...

A Piece of the latter Vessel being broke off, the other Letters were lost. I brought with me from Rome two Seals, or Stamps for marking of earthen Vessels, on the Back of which is a Ring to put the Finger into, one of them is Greek, the other Latin, and bear thus;

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Titi Julij Phabionis, and Quinti Sabini Secundini. I have frequently feen many others of the fame fort in Collections of Rarities.

It is thought that the Emperor Philip's Baths were in these Parts; and near the Church of St. Matthew in Merulana; which is confirm'd both by the Testimony of Rusus and Victor, and by an Inscription found there, as to which Particular I do not call to mind any thing worth relating. But before we conclude this second Day, we will hear Flaminius Vacca concerning some Things dug up near St. Matthew in Merulana.

FLAMINIUS VACCA. "I remember I have been told, that the Adonis formerly belonging to the Bishop of Nursa or Norica, and now to the Picchino's, was found in their Villa, or Country Seat, lying between St. Matthew and St. Julian,

" close by Marius's Trophies, where last Year other "Statues were found. What those are, I cannot tell,

" as not having seen them, but it is plain that was for-

" merly a curious Place.

Flaminius is not extraordinary skilful at knowing of Statues; and therefore I am of Opinion, that the same he takes for Adonis is Meleager, which is still resorted to by Strangers in the House of the Picchinos. This Meleager was taken for Adonis by Flaminius, because they are both in Hunter's habit.

In the next Vine-yard opposite to this was dug up a Seneca of black Marble, with other Pieces of

Statues and Fragments of Land-Marks, which I am

Feet and early inches All skiling Arrifes felt Linsont the Runy of a great Part of to fingular & Structure,

Ward and Beauty been lufficient to deter wicked

or not acquainted with.

This Seneca is now to be seen in the Villa Burghese.

CHAP. X.

The third Day. The Colifeum, and Meta Budans; the Head of the Collossus dug up; of Nero's Golden House; a stately Church; Constantine's Archmade of the Spoils of Trajan's Forum, or Square; of the Septizonium, where St. Lucy in Septizonio stood; the seven Ways; the Bass Relieve of Silenus; the Church of St. John and Paul; of the Curia Hostilia and Castra Peregrina, Forma Antoniana, and Villa Mattheia; of the Remains of Colossus's about the City; St. Stephen the Round; the ancient publick Baths.

TE begin the third Day at the Colifeum, than which Structure nothing in the World is more magnificent, whether you observe the Artists Skilful Hand, or the Loftiness, the Beauty of the Portico's, or the Curiofity of the Columns, and Pillars standing about them; but that we may not lofe Time on fuch Things as are generally known; the ancient Compass of the Amphitheatre, when it was standing in the Days of Pope Paul III. was 1612 Royal Feet, which Measure is still to be made out by the Extent of the Arches and Pillars. There were eighty Arches, four whereof being the Passage into the open Place that us'd to be strew'd with Sand, were somewhat wider than the rest, that is, of fourteen Feet and eight Inches. All skilful Artists still lament the Ruin of a great Part of so singular a Structure, and condole the Destruction made upon the most flourishing Age of Architecture. For had not its own Worth and Beauty been sufficient to deter wicked Hands

Hands from violating it; a Place hallow'd by the Blood of so many Martyrs, ought not to have been so barbarously us'd. Besides, the Coliseum was formerly embellish'd with many Ornaments, and Brass and Marble Statues, some carry'd away by the Emperors to Constantinople, and others thrown about and spoilt by the barbarous Nations, who plunder'd Rome three or sour several Times, who also tore away the Brazen Cramps which held the Stones together, as appears by the Holes every where remaining.

In the Street through which it was most resorted to are still the Remains of the Meta Sudans, from the top whereof formerly gush'd a large Spout of Wa-

ter.

FLAMINIUS VACCA. "I remember I have been told, that the Brazen Head of Augustus and the Hand holding the Globe, which are now in the Capitol, were dug up before the Colseum, near the Meta Sudans, and that the Amphitheatre had the Name of Colseum from this Colossus.

That Brazen Head of a Colossus is still to be seen in the Capitol, which others take for the Head of Commodus; but I who have often view'd the Face carefully, cannot determine whose it is. Vespasian's Amphitheatre had not the Name of Coliseum given it from this Colossus, as Flaminius has it, but from another of a more monstrous Stature, that is, of 120 Feet in Height, others say 110, others less. But this Brazen one, if it were standing entire, would not be 30 Foothigh. According to Martial, that greater Colossus stood towards the Via Sacra; his Words are these,

Hic ubi siderens propius videt astra Colossus Et crescunt media pegmata celsa via, Invidiosa feri radiabant atria Regis. That is,

Where the Colossian Statue mates the Skies, And vast Machines in the mid Forum Rise, Once cruel Nero's odious Palace stood.

Which Words of Martial, in my Opinion, remove all the Difficulty concerning the Situation of the Entrance into Nero's Golden House; for it is that Martial treats of. For that monstrous Colossus above an hundred Foot high, stood before the Coliseum, and gave the Name to it; and the Machines for the Theatre were in the same Place. Now Nero's Golden House, as we have said before, extended in a strait Line from the Palace of the Augusti to St. Peter ad Vincula: Then the Entrance, according to Martial, was opposite to the Pond, in which Place the Coliseum was made, as farther appears by these Words of Martial,

Hic ubi conspicui venerabilis Amphitheatri Erigitur moles, stagna Neronis erant.

That is,

Here where the Noble Pile of the Lofty Amphitheatre appears, were Nero's Pools.

Suetonius fully describes the Ornaments and wonderful Furniture of Nero's Golden House; there, as Pliny informs us, Nero built the Temple of Fortuna Seia, on the Spot sirst dedicated to her by Servius Tullius, of a fort of clear Stone, found in Cappadocia, which was so transparent, that in the Day Time they who were within, saw the full Light when the Doors were shut, tho there were no Passage lest for the Light; and therefore the Stone from its Brightness was call'd Phengites, from the Greek Phengos Brightness. I have seen some who would not give Credit to Pliny, saying this

this Temple was fabulous, and condemning the Relator. However, there is nothing incredible in it, but daily Experience proves as unlikely Matters. For at Florence in the Church of St. Minias there are Windows with Alabaster Tables in them instead of Glass, each of them covering one Window, though they are about fifteen Foot in Height, and yet the Church is light. Were the Alabaster Column standing in the Vatican Library cut out into Tables, it would be almost as transparent as Glass.

Flaminius mentions some Things dug up on the other side of the Colifeum which looks towards St. John

and Paul, in these Words.

FLAMINIUS VACCA. " On that fide of the Co-" lifeum towards St. John and Paul is a Vineyard, where I remember a great Street was discover'd pav'd with very thick Tivoli Stones, and two Corinthian Capitals. When Pius IV. rebuilt "Dioclesian's Baths, dedicating the Place to St. Mary de Angelis, a Capital being broken with Age in the chief Isle of the Church, he set up one of those in the Place of it. In the same Place was found a Marble Boat forty Spans long, and a Fountain richly adorn'd with Marble; and you may believe it had receiv'd more Damage from " Fire than Water. There were found many Leaden " Pipes. That they faid was the End of Nero's Golden House, in whose stead Vespasian afterwards e-" rected the Colifeum.

By what has been said above it plainly appears that Nero's Golden House was circumscrib'd within narrower Bounds, and did not extend beyond the Coliseum towards Mount Celius.

From the Colifeum we go to St. Gregory's Church through Constantine's Marble Arch, erected after subduing of Maxentius, on which may be seen different Tokens of the Decay of the Art of Carving, and others of it in the most flourishing State. The upper Bass Relieves, most artfully carv'd, show a skilful Hand; and it is generally believ'd they were brought hither

from Trajan's Arch, and that thence came the Name of Arco di Trasi, which the Arch bears to this Day. Those Parts which were carv'd in the Days of Constantine express the Unskilfulness of that Iron Age. Flaminius Vacca has many notable Things to this purpose, where he treats of Trajan's Forum or Square, one of whose sides he proves was employ'd about this Work

in its Place below.

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Hence we go directly to St. Gregory, in the Way to which is a Street, formerly the Place of Septimius Severius's Septizonium. Not so much as a Stone remains of that mighty Structure; for the corner of it which remain'd being ready to fall about the end of the 16th Century, it was levell'd with the Ground by Pope Sixtus V. But as it appears to me by the Relation of those who had feen Part of the Work and the Angle standing, and by the Account of the Anonymous Architect, whose Papers I have by me; it had been rais'd by Septimius Severus with Columns brought from feveral Places out of the Ruins of many Structures; for some of the Colamns were fluted, others not, and the Capitals of feveral Shapes and Masters. This is the proper Place of Septimius Severus's Septizonium, and it is not to be fought after by Helen's Tomb, or the Aqueducts in those Parts, as some have attempted to do. Close by the Septizonium was the Church and Deaconry of St. Lucy, which was then call'd St. Lucy in Septizonio, and corruptly in Septifolio and Septemfolio. That is made plain out of the Anonymous Author of the ninth Century publish'd by the renown'd Mabillon in the fourth Vol. of his Collections, Page 502. which Place we here quote entire, because we shall hereafter have frequent Occasion to make use of He describes the Way from St. Peter to St. Paul; then from St. Paul to St. Sebastian, and lastly from St. Sebastian to St. Anastasia, in these Words;

From St. Peter's Gate to St. Paul.

[&]quot; On the left the Church of St. Laurence and Pont" pey's Theatre, and through the Portico to St. Angelo and the Temple of Jove. On the Right the Theatre;

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tre; again through the Portico to the Elephant. "Thence by the School of the Greeks, there on the Left is the Greek Church. There is the Water running under the Avenine Hill, the Stairs up to the Aventine, and Mercury's Bath. Then to the "Gate of Offia, then through a Postern to the Church of Mennos, and from Mennos to St. Paul the Apofile; thence to St. Felix and Adauctus and Emerita. " Next to St. Petronella, and Nereus and Achilleus. Thence to St. Mark and Marcellianus. Then to " St. Soter; then to St. Sixtus; and there is St. Favia-" nus, and Antheros and Militiades. Then to St. Cor-" nelius; then to St. Sebastian. Then returning by "the Appian Way to the Church, where St. Sixtus was beheaded with his Deacons. Then to the Apco pian Gate, there is the Jopian Aqueduct, which comes from the Marsian and runs to the Bank; " thence to the Broken Pump; thence to the Arch of Memorial; on the Left are Antony's Baths, on the Right the Walking Place; on the Left Nereus and Achilleus; thence through the Portico to the " Aqueduct; thence to the seven Ways; there is St. ce Lucy and the Septizonium; on the Left the Circus Maximus; on the Right the Palatine Hill; and fo through the great Portico to Anastasia, and so ic on.

The last Lines, Thence to the seven Ways, &c. show the true Situation of St. Lucy in Septizonio, which is also called in the seven Ways. For there to this Day the Ways part, and there are seven of them in a small Space; which are these, to Constantine's Arch; to St. John and Paul; to the Gate call'd Porta Capena; to St. Balbina; to the Gate of Offia; to the Circus Maximus, and to St. Bonaventure. I cannot affirm, that the same Number of Ways has always continu'd in the same Place and Polition; for who can fay but that To many Alterations as have happen'd in this Part of the City, by Fires and frequent Ravages, having chang'd the Face of the Ground, some may not have been stopt up, and others laid open. However, no Question can arise about the Situation of the seven Ways, since they R 3 were

were by the Septizonium; and the same Number of Ways carry'd on at this Day almost in the same Place. leading to Places of Note and formerly frequented, are certainly an Argument, either that they are the very same seven so much spoken of, or if there has been any Change or Alteration in that Particular, that there was nevertheless the same Number of Ways in those Days. The Anonymous Author there mentions St. Lucy and the Septizonium together, because they were in the same Place, and we are plainly led by the Course of the Relation to place it about the same Spot where the Septizonium stood; for all the Places that Ive between the Porta Capena and the Septizonium are there consequently mention'd, as they are at this Time, with the Addition of some few, which are either demolish'd, or quite forgotten; but when he comes to the Septizonium and St. Lucy, he says the Circus Maximus is on the Left, and the Palatine Mount on the Right, than which what can be more plain? It is true Martinellus in his Roma Sacra fays, St. Lucy in Septizonio is not the same with St. Lucy in Orthea; but he alligns not its true Situation.

We have nothing to add concerning the Church and Monastery of St. Gregory but what is generally known. There were formerly in the Monastery many ancient Charters, Manuscript Books, and noble Records; but they were removed to some other Place by those who

were entrusted with them.

FLAMINIUS VACCA. "I remember that Curti"us Saceoccia, the Notary of the Capitol, digging in
his Vineyard near St. Gregory's found many Marble
"Urns, historically carv'd, with Fights and Battels;
and what pleas'd me, I saw a Bass Relieve reprefenting a decrepit old Man lay'd in a Cradle with
his Hands ty'd, and some Boys rocking of him,
and the Old Man seem'd to smile upon the Foys;
under it was carv'd, IN SENECTUTE ME BAIULANT, that is, In old Age they cary me: I guess'd
it to be Diogenes the Cynick.

There is more likelihood it was Silenus, whom these Circumstances suit better than they do Diogenes the Cynick. Virgil in his sixth Eclogue exactly describes Silenus's playing with the Boys, and though the Particulars be not exactly the same, yet he tells a Fable like this, in these Verses.

Thus Translated by Mr. Dryden.

Two Satyrs on the Ground, Stretch'd at his Ease, their Sire Silenus found. Dos'd with his Fames, and heavy with his Load They found him snoring in his dark Abode, And seiz'd with youthful Arms the drunken God. His rofie Wreath was dropt not long before, Born by the Tide of Wine, and floating on the Floor. His empty Can, with Ears half worn away, Was hung on high, to boast the Triumph of the Day. Invaded thus, for want of better Bands, His Garland they unstring and bind his Hands. For by the fraudful God deluded long, They now resolve to have their promis'd Song. Agle came in to make their Party good; The fairest Nais of the Neighbouring Flood, And, while he stares around with stupid Eyes, His Brows with Berries, and his Temples dies, He finds the Fraud, and with a Smile demands, On what Design the Boys had bound his Hands. Loofe me, he cry'd, 'twas Impudence to find A fleeping God, 'tis Sacrilege to bind.

This Bass Relieve might have belong d to the Temple of Bacchus, which stood in this Region or Ward of Mount Calius.

Near to St. Gregory, on the Ascent of Mount Calius; is the Church of St. John and Paul, erected by Panmachus the Monk, according to the receiv'd vulgar Opinion, in the fourth Century, upon the very Ground where the House of the two holy Brother's stood. It gives the Title to a Cardinal, and was formerly a Collegiate

F. MONTFAUCON's Journey

legiate Church; but afterwards given to the Jesuits, next to the English Dominicans, and lately to the Fathers Missioners. The Portico is ancient and curious, the Church large enough, supported on both sides with Marble and Porphyry Columns. The Pavement is wonderful neat, for there is no where such Variety of Porphyry and Marble; none of the Pavements of this Time can compare with it for Beauty and Solidity. Here they show a Stone with an Iron Grate before it, on which these two Martyrs were beheaded In the Chappel next the Door lyes the Body of St. Saturninus Martyr, in a Porphyry Urn; and in the same Place I took the following Inscription, which seems to be of about the ninth Century, and represents the Barbarity of that Age.

Hocce puellæ jacet tumulo corpus Elisabet,
Quod manet in sancta aula nunc Battistæ Johannis:
Ildibrandus ejus genitor Theodoraque mamma.
Orta puella ideo suit ardua stemmate Romæ.
Bis annos habuit senis & mensibus decem,
Ducta Johannes vestra Pauleque jure sub alma:
Pro qua vos Dominum deposcite Martyres almi,
Et sibi det requiem sanctam post sumere semper.
Hoc si quis tumulum violaverit at reque parvum,
Subjaceat nexum dum vivit in orbem anathema.
Dep v. Kal. Sep. ind. v.

The Barbarity of the Latin makes it the worse to turn, the Sense is thus,

In this Tomb lyes the Body of the young Maiden Elizabeth, Which now remains in the Church of St. John the Baptist. Ildibrand was her Father and Theodora her Mother. The Maid was born of a good Family in Rome. She was twelve Years and ten Months of Age. She is brought under your Protection John and Paul, Do you pure Martyrs pray to God for her, And may he give her everlasting Rest in her Grave.

If

If any one violate this Tomb, though but small, May he lye under an Anathema, whilst he lives in the (World.

Interr'd on the 5th Day before the Kalends of September, in the 5th Indiction.

What is here faid, that Elizabeth's Body lyes in St. John Baptist's Church, I do not know to be spoken of in any other Place. Having enquir'd whether this Church was ever call'd by the Name of St. John Baptist, and met with no Satisfaction, I could find no better Information in several Descriptions of the City;

for there is nothing like it any where.

The Garden of the Monastery of St. John and Paul is of Earth heap'd up, supported by a vast Brick Wall of great Antiquity; and this Wall on that side which looks towards the Colifeum, is of such an extraordinary shape, that scarce any Man can guess what Use it was design'd for. All the Front of it is divided into Arches or Niches which can be gone about every Wav. Close by them are round Brick short Pillars like Posts, which a Man may also go round. There is no conceiving, or making a Reflection on fo fingular a Thing, unless a Man fees it. The Wall where it runs towards St. John and Paul, ends in very great Arches. The general Report is, that this Mass is all that remains of the Curia Hostilia, mention'd to have been on Mount Calius; for there was another Curia Hostilia in the Forum. gustin, Tom. 4. col. 1389. informs us, there were thirty five Curicor Courts in his Days at Rome; Authors do not agree about the Form of them. I can fcarce think that vast Pile of Building, fortify'd in the Nature of a Camp, could ever be a Curia or Court. have seen some who gues'd it to be the Castra Peregrina, or Foreign Camp, because two Inscriptions found not far from it towards St. Mary in Navicula, mention the Castra Peregrina; of which nothing ought to be rashly determin'd.

Not far from hence, very near the Church of St., Thomas in Navicula is a small Stone Arch with the fol-

lowing Inscription on it.

Q. CORNELIUS. P. F. DOLABELLA. C. JUNIUS C. SILANUS COS: FLA MEN MARTIALIS

EX. SC.

FACIUNDUM CURAVERUNT ITIDEMQUE PROBAVERUNT.

That was done in the twelfth Year of CHRIST, and the fecond of the 197 Olympiad. Here the Claudian Water parted; concerning which let us hear Flaminius.

FLAMINIUS VACCA. " Near the Church of " St. Mary in Navicula, were found many loofe " Tivoli Stones scatter'd about; and by reason " that the Aqueduct which is before St. John Lateran runs to this Place, I am apt to believe here " was an Angle, where the Water was divided into two Channels, one of which went on to Antoni-" nus's Baths, as appears by certain Letters cut " on certain large Brick Tables jutting out a little " from the Wall of the Aqueduct, which are these "NIANA, for the Letters T and O are decay'd; "the other went to the Palace, as is evident by the " Remains of the Aqueduct frequently to be met with. But let us return to the Place where the " Tivoli Stones are found; it could not be otherwise but that the Aqueduct here lay across the Way, and " a large Arch was built; however, that nothing " might be defective on Account of that great Vacan-" cy occasion'd by the splitting of the Aqueduct, they " erected this Structure of Tivoli Stones with folid "Buttreffes, such as we now see before the Hospital " of St. John Lateran in the same Aqueduct. I have " observ'd the same in those winding Aqueducts that " have so many Turnings. May this winding be said to " be occasion'd by the Buildings standing in the Way? "This Reason cannot be of Force, because we see the " fame Turnings in the Field where there were no " Build"Buildings; I should rather believe this was former-"ly so order'd, lest the Force of the Water should

hurt the Aqueduct and weaken the Walls; besides

" that these Windings purg'd the Water.

These are excellent Observations of Flaminius, and we still see the Aqueduct was divided into two Branches, one whereof convey'd the Water to the Palace, the other to Antoninus's Baths. The Inscription ANTONIANA is still extant, and more entire than Nardinus represents it; for only the first A is wanting, and there remains some Part of the Antonian Aqueduct, which was a Branch of the Claudian. In the ninth Century the Arches of the Antoninian Water-houses were still in being, as may be seen in the Anonymous Author above, who mentions the Water-houses in the Appian Way near Antoninus's Baths.

The Church of St. Mary in Dominica has nothing extraordinary. Close by it is the Villa, or Country House of the Matthei, standing on the top of Mount Calius; the House is pleasant and has a curious Prospect. Here are many Marble half Statues and Images. Among them is the Emperor Adrian a Horseback, the more remarkable because ancient Statues a Horseback are rare in the City. There is also the Statue of Antoninus Pius in Armour, that of M. Aurelius and Cicero's Head neatly carv'd; those of Crispina Wife to the Emperor Commodus, of Lucius Verus, &c. Also the Head of Jupiter Serapis, not as is generally thought of Jupiter Hammon, of the Black Egyptian Stone called Basaltes, being a hard Marble of an Iron Colour. In the little Court stands an Obelisk of Egyptian speckled Marble. The most remarkable Thing there is the Head of a Colossus as big as any in the City; it is generally said to be that of Alexander the Great. but to whom it belongs is uncertain. From the Chin to the Root of the Hair it is fix Royal Feet; so that the whole Head must be eight Feet; the whole Statue, when standing, was fixty four Royal Feet high. The Marble Head of Domitian in the Court of the Capitol is five Foot high, so that the Statue was only torty. forty Feet; there are also extant, in the same Place, a Foot and some other Pieces of Limbs of this. The Brazen Head before mention'd at the Meta Sudans is much less. In the Villa Ludovisia next the City Walls, which enclose it on that side, there is a Head of a Colossus about four Foot high. In the Villa Justiniana without the Flaminian Gate is a Colossus, reprefenting the Emperor Justinian, from whom the prefent Family of Justiniani boasts its Descent. But this is not to compare with those Colossus's abovemention'd, but out-does them all in that it is whole, some Parts which have been broken, being indifferently repair'd. I omit fuch Statues as are twice or thrice as big as a common Man, whereof there are many about the City in the Houses and Country Seats; &c. There are no where fo many Urns for the Ashes of the Dead, as in the Villa Mattheia.

Near the Navicula is the round Church of St. Stephen, of a fingular Structure, being supported by a double Circle of Columns; and was formerly of a greater Compass; but brought into this Form by Pope Nicholas V. Some think it to have been the Temple of Bacchus, mention'd by Rufus and Victor; others take it for the Temple of Claudius; but most for that of Faunus. To which I am most inclinable to assent, because it is deriv'd to us from the ancient Name. The Anonymous Author, who is to be inserted below, and writ in the thirteenth Century, says the Temple of Faunus is the same with the round Church of St. Stephen. Here was formerly the Abbey and Monastery of St. Erasmus, the Place is now given to a College of the Iesuits.

FLAMINIUS VACCA. "As they were digging at the Round Church of St. Stephen towards the Hospital of St. John Lateran, I remember they

[&]quot; found Hot-houses and Baths for the Common People, and several Walls built Lettice fashion, as also
Leaden Pipes. Nothing of it very substantial. They
also found many Urns full of Ashes: for after they

[&]quot; had done using those Baths, they turn'd them into

" Burial Places, at the Time when they us'd to burn " dead Bodies.

It seems to be out of Question, that these are the publick Baths mention'd by Rufus and Victor on Mount Calius, because all Things here related by Flaminius belong to Plebeian Baths.

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FLAMINIUS VACCA. " In the Villa of Adrian Martineus, near St. Stephen Rotundus next the A-" queduct, within my Memory was found a Statue with the Head of Adrian in the Consular Habit, by " a skilful Hand. Other Statues were also found " there, the Names whereof I have forgot, and a Brass Tripos for sacrificing. The People of Rome bought Adrian's Statue, and it now stands in the Structure of the Scale, that is of the & Stairs which go up to the Common Hall in the cc Capitol.

there is Minerya's Terrete; Chemics of their

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The Fourth Day. Mount Caliculus; the Temple of Diana; Tombs and Urns dug up; the Holy Water; the Fountain of the Nymph Egeria; a singular Structure; of the Catacumba of St. Sebastian; of the Treasure found in Caracalla's Circus; the Story of a Tomb found in the Days of Pope Innocent VIII: with a Body in it entire; of the Arcus Recordationis, or Memorial Arch; Antoninus's Baths, and the Street adjoyning to them; Minerva's Temple; Casar's Mutatorium, &c.

AVING view'd Mount Calius, the fourth Day we went to Mount Caliculus, next the City Walls, on the Way to the Latin Gate; tho all Men are not of the same Opinion; for they vary not only about the Situation of Churches, Houses and Baths, but also of the very Hills. At the Porta Latina, or Latine Gate is a Round Chappel, built in Memory of St. John the Evangelist's being put into a Cask of boiling Oyl, and close by a Church of the same Name, almost abandon'd, now given to the Patriarchship of St. John Lateran. Not far from the Church are still to be seen the lofty Ruins of a small Idol Temple, which are generally look'd upon as the Remains of the Temple of Diana, because as Cicero informs us L. Piso erected a very great Chappel to Diana on Mount Caliculus; the Learned are left to judge, whether they have sufficient Grounds for their OpiOpinion. As to other Things there dug up, we must hear

FLAMINIUS VACCA. "I remember that the " Cardinal of the Holy Cross digging near the Porta a Latina within the Walls, found a magnificent "Tomb of great Stones of Campanian Marble, he

took them all up. The Structure was of no skilful

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" Hand, but very chargeable. " In the Villa, near the same Gate, were found two " large Urns, which I have by me, with many Fragments of Capitals, and carv'd Heads of Columns, " as also of the Columns themselves, which were all of the Marble call'd Gentile. These seem to have " been us'd for burying in later Ages. Here was a " great number of Urns, with the Inscription DIIS

MANIBUS, and many Pieces of larger Urns.

I would have the Reader take Notice, that whenfoever he finds mention in Flaminius's Papers of great or larger Urns, that it is meant of long Urns to put Bodies into, which in the Italian are call'd Pile; and when the Word Urns comes without any Addition it fignifies Urns for Ashes, which are not generally above a Foot in Breadth and as much in Depth. The Marble call'd Gentile is a curious white and more valuable fort, us'd for Statues and Bass Relieves; the other white Marble is call'd Salinum, because of a courfer Substance, when broken there appears something like Grains of Salt in the Fracture, and it is generally more crumbly and less folid.

From the Latine Gate, formerly call'd Ferentina, we go to the Aqua sansta, or Holy Water, which is Medicinal either to drink or bathe in. That which has long fince been a standing Water, is believ'd to be the same which Rufus calls the Holy Lake; others take it to be that which Rufus and Victor call Salutaris or Healing; for the Holy and the Healing Lakes were near one another. Near this is a Spring, and a Brook flowing from it, formerly call'd Almon, in which Berecynthia the Mother of the Gods, was wash'd every Year, as we are told

by St. Augustin, T. 7. Col. 34.

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FLAMINIUS VACCA. " Not far from this Place is the Ascent to the little House call'd la Cafarella, because it belongs to the Cofarelli. There under a " great ancient Arch is a Fountain still in use. Hither many of the Romans repair in the Summer Months " to divert themselves and spend the Day. I have been often at the Place, and feen an ancient Epitaph, which had been laid there in the latter Ages for a * Pavement by the aforesaid Fountain; the Inscription imported that the Fountain was dedicated to Egeria and the Nymphs. Egeria, as the Poets feign, was a Nymph of Diana, who being in Love with her own Brother, then very remote from her, taking the Pen to write to him, burst out " into fuch a Flood of Tears, that Diana in Pity con-verted her into a Spring. The aforesaid Epitaph declares, that same was the Spring into which Ege-" ria was converted.

At the Villa Justiniana is a vast square solid Stone, with these two Verses of Ovid carv'd on it.

AEGERIA (fo spelt) EST QUE PRAEBET AQUAS DEA GRATA CAMOENIS, ILLA NUMAE CONJUNX CONSILIUMQUE FUIT.

That is,

Egeria is she that gives the Waters, a Goddess grateful to the Muses. She was Numa's Wife and Counsellor.

Which Stone seems to have been brought hither from that Fountain of Egeria, or its Neighbourhood. This is the Fountain of the Nymph Egeria, formerly famous for that sictitious and receiv'd Familiarity with Numa Pompilius. Here was also the Grove of Egeria and the Muses, and the Village of the Muses; where now is supposed to stand the Church of St. Urban, adorn'd with the Spoils of the Temple of Mars.

FLAMINIUS VACCA. "I remember there were many Statues found in a Vineyard that is opposite to St. Sebastian, in a certain Place curiously pav'd with Marble of several Colours, in very neat Checker Work. There were besides Abundance of Coins, fooilt by Fire; as also Mosaick Work, but dropt from the Wall. I do not think the Structure was large, but beautiful, and embellish'd with many Ori naments.

Not far from thence, two Miles from the City, on the Appian Way, is the Church of St. Sebastian, generally much celebrated. There is the famous Buryal Place of Pope Callixins, and the Catacumba. There, as is known to all Men, many thousands of holy Martyrs lye bury'd, and many Popes. Here we faw the Stone Chair of St. Stephen, Pope and Martyr, which not long fince Innocent XII. presented to the Great Duke of Tuscany, who valu'd it as a Jewel of great Worth, and had it carry'd to Florence. For what relates to the Manner and Disposition of the Dead Bodies, and fubterraneous Ways, see what was said above concerning the Buryal Place of St. Laurence. There is but a little Way now to be gone under Ground, though the Passages were many when open; for they extend every Way forward, backward, sideways and across. But in regard there was no going far without Danger for such as were unacquainted with those Places, therefore the Alleys were purposely stopt up, so that there is but a small Extent open. They tell us, that a Man of Quality, who ventur'd into those Places unadvisedly with his Family, was never after heard of: I met not long fince with some Papers of a French Traveller, who feem'd to be a Man of Sense, and faid, that having gone into those dark Ways, with a few Companions, they wander'd up and down for above five Hours, not without Danger of being lost for ever, had not they lighted on Workmen, who were digging up of Bodies.

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Not far off is Caracalla's Brick Circus, the Walls whereof stand entire on one side. At the lower end of the Circus there are Brick Towers, such as were usual in other Circi. These were formerly posses'd as Inheritance by some prime great Men, and so transmitted to their Sons and Grandsons; and it was a great Mark of Dignity, for a Man to have a Tower in the fircus, to fee the Horse Races. Hence it is that King Theodoricus, in Cassiodorus Epist. 42. lib. 4. grievously complains of the Lofs of Marcianus and Maximus, Youths of the Senatorian Rank, and looks upon it as no small Misfortune, that they having been some Time absent on Account of their Father's Death, and their own Youth, from the Tower in the Circus, which was theirs by Inheritance, and from their Seat in the Theatre; upon occasion, lays Theodoricus, of their unfortunate Absence, the Tower in the Circus and the Place in the Amphitheatre belonging to their Father of happy Memory, should be said to be taken away through Corruption by our Authority. Then he orders the Tower and the Place in the Amphitheatre to be restor'd to the Orphans and, Men grown of the Senatorian Race. Which makes it apparent, that the Senatorian Rank had proper Places assign'd them in the Amphitheatre, and sometimes peculiar Towers in the Circus. At the Goals in the Circus, the Remains whereof are still visible. there was an Obelisk of speckled Egyptian Marble, which in the Popedom of Innocent X. was removed to the Street call'd Agonalis, and fet up on the Fountain. Close by the Circus is a large square Building, which feems to be of equal Antiquity, adorn'd all about on the infide with Portico's. Some fay it was a Market Place; others the starting Place of the Circus; and others are of several Opinions. That this was Caracalla's Circus is the general receiv'd Opinion of long standing, and appears by his Coins representing the Circus.

FLAMINIUS VACCA. "Many Years fince, as I wander'd up and down to observe Antiquities, it happened, whilst I was about S. Sebastian, at the Capita Bubula, or Ox Heads, that a Shower of Rain falling.

" falling, I turn'd into a Neighbouring Im, and fell into Discourse with the Host, till the Weather clear'd up. He told me, that a few Months before, a Man came thither for Fire, and that the next "Night the same Person return'd to the Inn with " three other Companions and Guests, and all four " fupp'd together. That the three new Comers spoke not one Word; but when they had supp'd departed, and for fix Days following continu'd to do the lame, and still came to Supper at Night! The Host, who was a sharp Fellow, suspected those Stragglers lay ", hid all the Day in some skulking Places and Ruins, "waiting to commit some Murder or Robbery! "To prevent being look'd upon as an Accessory, he began to observe whither they went; and when "they departed after Supper, he watch'd them by the Light of the Moon, and perceiv'd they went "down into some subterraneous Places about Carde " calla's Circus. The next Morning early he ac-" quainted the Magistrates, who went thither with "him. They found no Man in the Cave, but much "Earth newly turn'd up, and were all amaz'd to fee of for great a Pit made in fix Days. At the bot " tom of the Pit they found many Earthen Veffels " newly broken, and removing the Earth discovered "The Tools for digging. This the Hoft told me; but the Place being near, I thought hit to examine the Truth of the Matter, and repair'd thither, and faw the Pit with the large Earthen Veffels, like Tars. It is believ'd they found fome Treasure; and those three filent Men were Goths, and perhaps! Brothers. Thefe admitted another into their Gang, who could speak Italian; and nothing more was discover'd of this Matter.

Plathining, as was generally us'd in his Days, calls all those Goths, who came to Rome from the Northerst Parts. The common People of Rome to this Day conceit, that there are hidden Treasures bury'd in the City and Country about it; which cannot be got without the Affistance of Foreigners; for that the Nations Pryond the Alps have a particular Art to find them;

either because, as some imagine, they have more Command over the Devils than the Italians , fuch is their foolish Notion; or, as others fancy, because those Gorbs who ravag'd Inaly, and Rome it felf many Ages fince, being at last after many ill Successes oblig'd to depart Italy, hid and bury'd the Treasures they had gather'd in plundering Cities and Churches, and particularly at Rome, and the Mony they had extorted up and down, not being able to carry them away by reason of their many unexpected Defeat; and therefore left certain Marks in the Places where those Treasures were conceal'd. Those Marks and Tokens, the Romans say, they communicated to their Sons and Grand-children, which enables them full to discover the said Treasures. In confequence hereof they tell Stories of fuch, as by the Direction of such Men have dug up mighty Quantities of Gold and Silver. I have my felf feen fome Men of Gravity and Learning, who were of this Opinion, and gave several such Instances. For my Part, tho I believe there are hidden Treasures in several Places, and are daily discover'd, when accidentally Men in digging light on them; yet do I think any fuch Art of learching after them Vain or Superstitious, and to be condemn'd, and not only unlawful, but fruitless for I never yet met with any Man that had mended his Condition by this Means; and all those they tell are Fables. Whether the Goths above mention'd by Flaminius found any Treadure is uncertain; there being no Proof of the Fact. However, if they found any thing, and carry'd it off, that was an Accident, as has happen'd to many.

Not far from hence on a high Ground, stands a vast round Tower, which as the inscription testifies, was the Monument of Cecilia Metella, the Daughter of Quintus Creticus, and Wife to Crassus. The Walls of this Tower are so thick that a very little empty Space remains within; and it is call'd Torre di Bove, the Ox Tower, from the Ox Head's carv'd on the Walls. Close by this, in latter Ages, during the Civil Wars, was built a small fort of Town, the Walls and Towers whereof are still standing; so that Metella's Sepulchre ferv'd in the Nature of a Fortress to the small Town. Whilst the City was divided into Factions, and the

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Orfini and Coloma's flaughtering one another destroy'd Rome; this Place was of consequence to either side that

could get Poffession of it. The mount we are the said

Going on still along the same Appian Way, there are Abundance of Tombs on both sides, several whereof Cicero mentions in his Tusculans, as those of the Calatini, the Servilij, and the Metelli. Upon this Occasion I think sit to mention what happen'd in the Popedom of Innocent VIII. Others erroneously assign it to the Time of Alexander VIII. and some to another Pontisicate, corrupting the Relation in many Places. The Author, whose Papers I have by me, flourish'd under Sixtus IV. Innocent VIII. and Alexander VI. and was an Eye-witness to it, and therefore to be preferr'd before others. Having given an Account of the Sickness of Pope Innocent VIII. which was in March 1485. without assigning the Day, he proceeds thus.

of asia force to be expressed in Words or Wrimpe and

The same Day the Brothers and Monastery of St. Mary N.va had order'd a Ground of theirs without the Appian Gate, on the Appian Way, about " five Miles from the City, to be dug up, and having ce taken up the very Foundations of a Tomb near, on the Road, they found in the utmost Part of the " Monument, a Marble Cheft with a Marble Cover " leaded; which being open'd, they faw in it the " Body of a Woman, and uncovering it, found the 66 Body wrapp'd up with a certain odoriferous Mix-" ture, a Gold Circle about her Head, and golden " Locks upon her Forehead, her Cheeks fleshy and "f red, as if the were alive. Her Eyes were some-66 what open, and so her Mouth. The Tongue could " be laid hold of, drawn out of the Mouth, and im-" mediately return'd to its Place. The Nails of the " Hands and Feet were white and fast, and the Arms ff could be taken up and return'd to their Place, as "if the had been just Dead. She was many Days in "the Conservator's Palace, where the Air chang'd "the Colour of the Face, and it turn'd black, and e vet the Flesh and Plumpness not impair'd. The " Conservators having laid her in the same Chest into a Place

" a Place by the Ciftern in the back Cloister of the fame Palace, by Order of the aforelaid Innocent, carry'd her back by Night to an unknown Place in " a Village without the Pincian Gate, where the was bury'd in a Ditch. The first Days after the was found, and carry'd to the Palace, there was fo great a Concourse of People to see her, that along the Street of the Capitol there were every where Stalls of fuch as fold Gardening and other Things, " as if it had been a Market; and the odoriferous Mixture the was wrapp'd up with was reported to be " made of Myrrh and Olibanum, others fay of Aloe Co Terebintina, which has a most acute, and in a manner stupifying Scent. Many thought there had " been a mighty quantity of Gold and Silver and precious Stones found with her; which was believ'd, because the Men that dug, and their Overseers were " never after heard of. Her Age feem'd to be about twelve or thirteen Years; and she was su beautiful, " as is scarce to be expres'd in Words or Writing, and tho' it should be faid or written, the Readers, who " have not feen her would scarce believe it. Many " came from Parts remote to see her, and paint her "Beauty, but could not see her, because, as has been " faid, the was cast into a private Place; so they went away diffatisfy'd, and the Marble Cheft in which " she had been found, was left in the back Cloister of the aforesaid Conservators.

Many other things are spoken of in the Ancient Descriptions of Rome, to have been found without the Gate call'd Porta Capena, for those Parts were very populous, and belong'd to the first Region or Ward of the City, being adorn'd with many Temples of the Gods, some whereof were standing till the sixteenth Century; for they are describ'd by Palladius, and Sebastian Serlius.

Just coming at St. Sebastian's Gate, formerly call'd Porta Capena, was to be feen down to the ninth Century, as has been observ'd above in the Place already quoted of the Anonymous Author of that Age, the The cold to the port of the good of the distance of Jopian

Jopian Water-work, that is, the Arch of the Appian Water, which was corruptly call'd Jopia, brought to Rome from the Country of the Marfi, now call'd Ducato de Marsi. Within the City still on the same Way next occurr'd the Cochlea Fracta, as the same Anonymous Author testifies, but what that was is not known. Presently after the Cochlea fracta is mention'd in the same Place the Arcus Recordationis, or Memorial Arch, which must of necessity be one of the Arches mention'd on the Appian Way; and here were the Arches of Drulus, of Trajan, and of Lucius Verus, Nor could the Arcus Recordationis, as one imagin'd, be the same with the Arch of Titus, or Septem Lucernarum, of the feven Lights; for as the Anonymous Author informs us, the Church of St. Sixtus was on the Right of the Arcus Recordationis, and St. Nereus and Achilleus, with Antoninus's Baths on the Left, and it is in the Way as we go from the Appian Gate to the Seprizonium and seven Ways, and how can that be said of Titus's Arch? Perhaps it might be the same with that our Anonymous Author farther on calls Sylla's Arch, which he mentions with the Porta Capena towards St. Nereus. as if standing then, that is, in the thirteenth Century. and an

Here are Antoninus's Baths, fo call'd from Antoninus Caracalla, their Founder, a great Part of them still standing. Of them Spartian speaks thus: For his Works. he left the stately Baths at Rome, which are call'd by his Name, the Floor of whose private Bathing Room Architells say is not to be imitated; for they say there are Brass or Copper cross Bars in the Nature of Lattices laid on the Foundation, which support the whole Frame, and the Space between them is so great, that the mist ingenious Mechanicks deny the Possibility of performing the like. Olympiodorus fays, They had fixteen hundred Marble Seats for the People that bath'd; and Nardinus after Martinellus gueffes very well, that the Lateran Chairs open at the bottom, another of that fort at Mount Cafand what others like them be found elfewhere, were for the use of the Baths. The very Ruins of these Baths are a Proof of their former Magnificence; for they are very great; they fay, the Baths within were fev en hundred Cubits in length. On the Descent below

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low the Baths towards the Appian Way, is a long Row of Chambers, or Shops, which I judge to be the fide of the new Street made by Caracalla; for the Situation exactly agrees with these Words of Spartian, The same Emperor made a new Way, which is below his Baths (that is those of Antoninus) than which you will scarce find any more beautiful among the Roman Streets. The Baths are given to the Seminary of the

Tefuits, sito ad Vialeger

Hard by was the House Carnificius, an impersect Sketch whereof is preserv'd in the Farnesian Tables in Bellori's Fragments of the Remains of old Rome. It was adorn'd with Portico's and Steps on the outlide. Next to this in the same Table is the whole Plan of the Temple of Minerva, there writ Minerba, which was a long Square. This Temple of Minerva was of that fort they call Peripteron, as it were, wing'd about, and the Columns fet. about the Temple were call'd the Wings. It is also a Pseudodipteron, that is, a false Dipteron; for at first they us'd to build a Dipteron, that is, a double Wing, or Row of Pillars about; but Hermogenes afterwards brought up the Custom of taking away the inner Row of Pillars, fo to make the Walking Place more open, which fort of Wings is call d Pseudodipteron, because they imitated the Form of the Dipteron. Not far from hence were Lollianus's Granaries and his Fountain. The Plan of the Granaries is in the aforesaid Tables. and represents a magnificent Structure, adorn'd with an inward Portico. In the same Part the aforemention'd Tables represent (afar's Mutatorium, which our Anonymous Author further on unskilfully calls Imitarium. There are besides the Asmian Gardens, or of Asmids Pollio, the Area radicaria, thought to be so call'd, because seated at the Foot of the Aventine Hill, the Campus Lanatarius, the Temple of Is Athenodoria built by Caracalla, the Temple of Bona Dea subsaxana, Fortuna mammosa, perhaps to call'd; because she had many Teats, like Diana at Epkesus; the House of the seven Parthians, the Altar of Laverna, &c. constant the Martible of the last

France of Courses in the Translation of

CHAP. XII.

The Fifth Day; the Aventine Hill; Mercury's Temple and Bath; the Church of St. Sabina; the Inscriptions there; the Epitaph of Cardinal Hugo restor'd; Eutonius's Epitaph, some other Things on the same Hill; the great Urn of Vespasian, and Titus in the Church of St. Sabas; of the Temple of Silvanus on the Aventine Hill; the Coins of the Empress Helen; a curious Chapel with one Passage to it through an Arch; of some Things dug up near the Doliolum; the Church of St. Paul.

THIS Day we began our Progress from the Aventine Hill. On the first Access to the Aventine Hill stood the Temple of Mercury, of which our Anonymous Author speaks thus. On the Aventine Hill stood the Temple of Mercury, looking into the Circus, as also the Temple of Pallas, and Mercury's Fountain, where the Merchants consulted the Oracle. This he borrow'd out of Ovid de Fastis, lib, 5. somewhat corrupting the Sense, as is usual with him, the Poet has it thus.

Templa tibi posuere Patres spectantia Circum Idibus, ex illo est hæc tibi sesta dies.

Te, quicumque suas profitentur vendere merces,
Thure dato, tribuas ut sibi lucra rogant.

Est aqua Mercurij portæ vicina Capenæ,
Si juvat expertis credere numen habet.

Thus

Thus English'd by Gower, in his Translation of Ovid's Festivals.

Old Times thy Chappel near the Eircus fram'd In th' Ides; since when this Day to thee is nam'd. All Tradesmen that their Wares now ope, thee crave With Incense sum'd, some Gains in Sale to save. Mercurius Pool is near Capena's Port, A Spring Divine, believe Experience for't.

This is what we have concerning the Temple of Mercury; and in the same Place, the next Age, Angelonius in Marcus Aurelius, says the Temple of Mercury was found, with the Altar of the same Temple and the Portico, as represented in Marcus Aurelius's Coins, with the Inscription RELIG. AUG. As to Mercury's Fountain, which that Anonymous Author mentions in that Place, I find no Account of it any where but in the other Anonymous Author of the ninth Century, above quoted, whose Words are these: Thence thro' the School of the Greeks; there on the Left is the Greek Church. There is a Water running under the Aventine Hill, Steps up to the Aventine and Mercury's Bath. Suppose Mercury's Bath and the Spring mention'd by the other Anonymous Author are the same; for Mercury's Water mention'd by Ovid, having been near the Porta Capena, could not be the Spring bearing the Name of Mercury mention'd by the Anonymous Author.

The Aventine Hill had its Name from Aventinus, Son to Hercules, and the Ascent to it is by the rising Ground near St. Anastasia, which was formerly call'd Clivus sublicius; and there once stood the Temple of Flora. The Church of St. Sabina, which is the first on that Way, stands in the same Place, according to the most receiv'd Opinion, where formerly was the Temple of Diana. Here was the House of the Martyr St Sabina, not that it took up the whole Space where the Church and Monastery stood, but only some Part of it. The Church, which is large enough, gives the Title to a Cardinal, and in it rests the Body of St. Sabina, with other Relicks. It was repair'd at several Times, being first built, as is believ'd, by Con-

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fantine the Great. But an old Inscription in Mosaick Work at the lower end of the Church, fays it was founded by one Peter, an Illyrian, or Sclavonian, in the Days of Pope Celeftin I. unless it means Poetically by the Word founding, that he repair'd or beautify'd ox A vinem no success the are

The Verses are these.

Culmen Apostolicum cum Cælestinus haberet Primus, & in toto fulgeret Episcopus Orbe, Hæc quæ miraris fundavit presbyter Urbis Illirica de gente Petrus, vir nomine tanto Dignus, ab exortu Christi nutritus in aula, at mano Pauperibus locuples, fibi pauper, qui bona vita Præsentis sugiens meruit sperare suturam.

That is,

When Cælestin the first sate in the Apostles Chair, and was Rishop over all the World, this Structure you admire was founded by Peter, a Sclavonian, and Priest in this City; a Man worthy of so much Fame, bred from his Birth in CHRIST's School; rich to the Needy, poor to himself; who despising the Goods of this Life, deserv'd to hope for the next.

On the ark of file of the fill is the

On one fide of the Mosaick Work, at the Feet of the Figure of a Woman are these Words, Ecclesia S. X. Circumcifionis, that is, the Church of our Saviour CHRIST's Circumcision; on the other, at the Feet of such another Figure, Ecclesia ex Gentibus, the Church of the Nations. The Church is supported on both fides with Fluted Columns. The Pavement is made up of Pieces of large Marble Stones and

The Church and Monastery belong to the Dominicans, who observe the strictest Rule of Life, to be an Example to the other Religious Men of Rome. Among them is the R.F. Augustin, a Man renowned for Piety and Learn-They show'd us a Marble Bed in the Church, on

which

F. MONTFAUCON's Journey

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which St. Dominick lay at Night, and a great Marble Ball, which they say the Devil formerly threw at

St. Dominick's Head, but mist his Aim.

Close by is the Church of St. Alexius, of the Jeronymites, of which we have nothing new to say, tho it be famous on many Accounts. Adjoyning to it is the Priory of St. Mary, in which Church is a singular and beautiful Monument without any Inscription. In the midst of it is a Man holding a Book; on whose left Hand stands Minerva holding a Spear advanc'd in her Hand; next to her are Women playing on a Harp, two of which make use of a Goat's Foot instead of a Quill to strike the Strings. Other Women play on other Instruments; on the left side is a Figure offering to the Dead. These Things express a profane Funeral; yet I am of Opinion the Tomb is not ancient, but the Invention of some cunning Artist, who endeavour'd to impose on many.

On the other side of the Hill is the Church of St. Prisca, built on the Ruins of Decius's Baths, or those of Heliogabalus as others believe, which Baths of Heliogabalus were call'd Therma Variana, from Varius Heliogabalus. This gives the Title to a Cardinal, and was formerly of the number of the twenty four Abbeys. Here they say, in the Days of our Saviour, was the House of Priscilla and Aquila, of whom mention is made in the Acts of the Apostles. The Body of St. Prisca is in a Chapel under Ground; and they show the Vessel

in which St. Peter baptized Prisca.

On the same Aventine Hill is the Church of St. Sabas, which was also one of the twenty four Abbeys, handsome enough, and now belonging to a College of Jesuits. In the Porch is a vast Marble Urn, adorn'd with Bass Relieves, which for many Ages past has been supposed to be the Tomb of Vespasian and Titus, but without any Token or Inscription. Donatus believes the Temple of Silvanus was formerly in the Aventine Gardens, which he confirms by an Inscription found under Ground near Antoninus's Baths, but by him made perfect in many Places by guess. The Aventine Gardens were towards St. Ralbina and St. Sabas; in the Gardens of the latter of these Churches I took the foly lowing

lowing broken Inscription, which seems to make good the Opinion of Donatus.

is a distribution of the solution of the solut

Flaminius mentions many Things dug up on the Aventine Hill, which we here give together.

FLAMINIUS VACCA. "I remember that, in the Days of Pope Pius IV. Matthew de Castello leby velling his Vine-yard on the Aventine Hill, as he dug found some leaden Vessels, in which was a great Quantity of Gold Coin with the Effigies of St. Helena, and on the Reverse a Cross. He prefently laid them before the Pope, who considering Matthew's fair dealing, gave him the whole. But, so covetous were the Attendants, that Matthew less that two hundred of them behind him; as he told me himself. Every piece of that Coin, and there were about eighteen hundred of them, weigh'd from twelve to twenty Julio's. (Note a Julio is worth about six Pence)

there were found on the same Aventine Hill, in the Gardens of Se Sabina, many hundreds, of a fort of red Stone, such as is found at Bracciano. It is believ'd there was a Castle in this Place, to whick fome fled in latter Ages, whilst the Factions were hot, and that they ground their Corn and other Grain for daily Use in these old Mills. There were also many Ruins of mean Plebeian Houses; and in regard that the Aventine Hill is steep and craggy towards the Tiber, till the Hill Testaceus, therefore I conceive they there kept Garrison.

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"Cous, the worshipful de Maximis found in his Vineyard a Statue of a greenish sort of Marble. They
faid it was the Son of Hercules, whilst a Boy, his
Head cover'd with Lyon's Skins, and a Club in his
Hand. The Poets seign the said Mount was dedicated to Hercules's Son call'd Aventinus. This Statue is now in the Capitol; for the Romans gave
Dom. de Maximis a thouland Pieces of Money
for it.

Farm opposite to St. Sabas, at the Foot of the Awentine Hill, where the soft crumbling Stone is dug
out of the Quarries to build the City Walls; that,
as he was digging in the Quarry, he found a little
Cell curiously adorned, the Floor whereof was laid
with the Precious Stones call'd Achares, which we
call Mochie's and little Horns; and he show'd me
fome Bits of that soft crumbly Stone, taken out of
the Wall of that Chappel. That Wall was cas'd
with Brass Gilt, with Medals fixt in it, as also
Brass Plates and Vessels, such as were us'd at Sacrifices. But all these Things had been impair'd by
kire. This Cell had neither Door nor Window,
to that they must needs come down into it from saboye. This Elanumus told me

There is no doubt but this little Cell, dedicated to fome Deity, was some one of those Russes reckons up in othe Region of Ward of the Avenue Hill; but I never met with any Account of a Chappel of this Nature, which had no way to it but down the middle of the Arch. The ancient Pagan Temples generally had no Windows, and the People and the Light came in all at one Door.

"I femember that his Brother Fabius Galganus in the same Farm found a Vessel made of yellow Alas baster, four Spans and a half over in the widest Place, and six Spans deep, with a Cover; and wrought so thin, that it had less Substance than Earthen Pots. A Light put into it, shin'd throught

to Admiration, and it was found full of Ashes. After the faid Fabius dy'd, I think Cosmis the Great Duke of Tuscany got that Urn, with many other " Monuments of Antiquity, which had been long ga-

" thering. " At the Foot of the Aventine Hill, opposite to St. Sahas, in the Vineyard now belonging to D. Jo feph Grillo, was found a Marble Statue of Faunus " litting, of the common Stature of a Man, made by an excellent Mafter, with other Fragments of Statues. He also found a Brass Kettle, full of Brass " Coins, about the Bigness of a Farthing, so eaten with the Earth and defac'd, that I could never difcover what Emperor's they were, as also some Hooks or Handles and Brais Buckers, and a Pair of Brass Sheers two Spans and a half long, so con-" triv'd that the one fide of them thould it and fast, " and the other move to cut, fuch as are us'd by "Workers in Tin, or for cutting of Brals. These Sheers are to me an Argument, that there was " some Foundery, for they are properly Founder's Tools. These Things were found in digging the " following Year (that is 1,93.) and there is no que-" ftion but that other things will be found to explain. " that Matter ilw ; who alor to be gon'd; white Train "

ec long fince dug up here, but being full of stains that The Hill call'd Doliolum and Mons Taffacens, had both those Names given it from the many Pieces of Casks found on it; the fame Carver mentions some Things dugup there independ to need ben valid it as 6 store somes and there is a fort of luter or Bay, making

FLAMINIUS VACCA. "I remember that near " the Tiber, towards the Hill Testaceus, in the Farm of the Knight Surrentino, there was dug up a " great Quantity of African Marble and Porta faneta " rough hew'd for the Arch of a Wine-Cellar. The " fame Knight also found some Columns of Sabine and " Sipolline Marble, no more curioully wrought; and et two very curious Lupercals of Priests of Pan, lean-"ing against a Stump of a Tree, holding Grapes in their Hands, and by the Trunk was a Goat's skip, with some Rabbits wrapp'd up in it. There

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was also found a Marble Head of a Colossus, seven Spans in length from the Chin to the Root of the Hair. That was bought by a Carver, living near the Portugal Arch; and the Head now lies by the fide of the Arch.

Porta sancta is a sort of Stone common enough in the Roman Buildings, and having some reddish Streaks and Spots; so call'd, because it seems some Holy Gate was built and adorn'd with it. The Sabine Marble I suppose was so call'd, because brought from sa Sabina, a Province in the Pope's Dominions. The Sipolline is a sort of white Marble sull of Spots, which like an Onion, in Italian call'd Sipolla, being broken salls into Scales or Leass. I never found that Rabbits were us'd in Lupercal Worship. Lastly the Head of a Colossus might be some one of them we mention'd above.

FLAMINIUS VACCA. "The next Year (that is 1593.) in the Place call'd La Cafarina, near the Hill Testaceus, were found certain yellow Columns, which being brought up the Tiber, had been landed ed there. There are also Marble Stones of several Colours, just begun to be hew'd; which have been long since dug up here, but being sull of Stains that defac'd the Superficies, and an extraordinary hard Crust over them, they have been left there. On the Bank of the Tiber there were Walls which look'd as if they had been of Store-houses and Macagazines, and there is a fort of Inlet or Bay, making a Harbour on the Tiber. The Columns spoken of, I believe were bought by the Great Duke of Tuscany, for he was about purchasing of them.

Near by is a Noble Mausoleum of Caius Cestius Epulo, of a Pyramidal shape, cas'd with Marble, for the Body of the Structure is Brick. Octavius Falconerius has made a learned Discourse of its Form and Pictures. Without the Gate of Ostia, which is almost contiguous to this Monument, was sound a Marble Lyon devouring a Horse.

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FLAMINIUS VACCA. "I heard my Master " D. Vincentius Rolli say, that the Horse and the Lion which are in the Capitol, and reported to belong to the History of Tivoli, were found in the Popedom " of Paul III, when Latinus Juvenalis, a great Anti-" quary, was Overfeer of the Highways, in the Waet ter near the Piftrinum, or Baker's Street, without " St. Paul's Gate, and carry'd to the Capitol. So that it is no Wonder the Superficies of the Marble should be impair'd by the Water. It is the Work of a most Wells for quelling of Earliquake . bnah luflish "

of an unknown Temple; the Lemple of Con-This last Quotation, are reported to belong to the History of Tivoli, is so expres'd in Flaminius's Papers,

but I do not well understand what it means.

On the Way to Oftia, a Mile and a half from the Pyramid, is the Church of St. Paul, vaftly large, the Doors of it cover'd with Brass. The Isle is supported by eighty fluted Columns. In the Choir there are two Columns of Egyptian speckled Marble, not inferior in Bulk and Height to the Columns of the Pantheon and St. Mary de Angelis. The High Altar is curiously built with Porphyry Columns. The Pavement is mostly of broken Inscriptions, which are printed at Rome in a pretty large Volume. There are many more Particulars concerning this Church in the Descriptions of Rome, and it belougs to our Monks of Monte Cassino. Behind the Church by the Way to Oftia, is a Marble Column with Bass Relieves carv'd on it by an unskilful Hand, which whether it represents some Sacred or Profane Rites is uncertain. On the same Oftian Road are three Churches by the Aque Salvie, and a Mile farther the Church of Our Lady of the Annunciation, which have been describ'd very often.

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which are in the Capital, and reported to belong to

Of the Capitol; the Column to mark the Mites, where found; the Subterraneous Way, formerly passable on the Capitol Hill; the Bass Relieves of Mythra in the same Place; remarkable Things in the Capitol; Pits or Wells for quelling of Earthquakes; the Ruins of an unknown Temple; the Temple of Concord; many Things dug up near Severus's Arch; the Churches of St. Martina and St. Adrian; the Temple of Antoninus and Faustina, and Fabian's Arch; the Temple of Romulus and Remus; a Plan of the City found in the same Place; the Temple of Peace; the Church of St. Mary Nova; fome Things dug up near it; the Tower Chartularia in Titus's Arch; the Farnefian Gardens ; the Great Gate of the Palace of the Emperors; the Head of Jupiter Capitolinus; Bass Relieves of Amazons; Lylippus's Hercules; the Circus Maximus; the Colossal Brass Statue of Apollo on the Palatine Hill; Curtius's Lake and Bass Relieve; Julius Casar's Temple where feated ; the Shepherd Faustulus and the Lupercal; the Jani; the Cloaca, or Privies; Vesta's Temple; the Church of the Armenians; the Statue of Julius Cafar found.

WE begin the Sixth Day at the Capitol, which affords a Magnificent Prospect as we come to it from the City as it now stands. In the Court before the

the Capitol there are many remarkable Things; among them the Statue of M. Aurelius a horseback, before spoken of at the Scala sancta; a notable Piece of Workmanship, supposed by Men of Art to be hammered not cast. The Columna Miliaria, or Column to mark the number of Miles, standing at the Foot of the Capitol, on that side which looks towards the Theatre of Maracellus, was found in Flaminius's Days, as he says himself.

FLAMINIUS VACCA. "I remember, that at the foot of the Tarpeian Hill, towards Marcellus's Theatre, there was found the Columna Miliaria, which mow stands in the Street of the Capitol; and it had been put into some Building where found.

In several Parts of the City, after it has been several times plunder'd by the Barbarous Nations, and left full of the Ruins of Buildings; they made Portico's of the Columns lying about every where, and built Houses over them, like those at Bononia, or Bologna, (that is like those in Convent Garden) which afforded Walks shelter'd from the Rain and Weather. Afterwards in the latter Ages, the Portico's and Columns were clos'd up with Walls; and in that Nature and Position this Column for showing the Miles on the Way was found.

In the same Place are to be seen the Trophies of Marius, brought thither from the Water-House call'd Aque Martie, and the Statues of Castor and Pollux, which where they were found we are told below by Flaminius. That noble Carver discovers one thing very remarkable, viz. that there was formerly under the Capitol a Subterraneous Way, which went upon the Level from Septimius's Arch to the opposite Foot of the Hill, where now is the Araceli Scala, or the Stairs of the Altar of Heaven, and was fill'd and stopp'd up with vast Quantities of Rubbish.

FLAMINIUS VACCA. "I remember when I was a Boy I saw a Cleft, like the Mouth of a Pit, in the Street of the Capitol; and some who went into it said there was still in that Place a Woman riding on a Bull. Afterwards discoursing with my Master Vincent Rossi, I was informed by him, that going down into that Hole, he had there seen a Martible Bass Relieve representing the Story of Jupiter and Europa, fixt in the Wall on one side of the Way, which led from Septimias's Arch quite thro the Hill upon the Level to the Foot of the Stairs of the Church of Araceli. Nor is it to be admired that the Passage is now filled up even with the Hill, considering the immense Quantity of Ruins fallen from the Structures of the Capitol.

I guess the Bass Relieve mention'd by Flaminius, did not represent Jupiter and Europa, but Mithra (that is the Sun so call'd by the Persians) sitting on a Bull, and a further Testimony of it is, that it was plac'd in a dark Passage; for Mithra us'd to be set in Caves and hidden Places. And as my learned Friend Philip de la Tour, now Bishop of Hadria, tells us in his elegant Works de Mithra, he is to be seen in several Marble Figures with a Youthful Face sitting on a Bull, whence Flaminius, who was no very skilfull Judge of those Emblems, might easily mistake it for Europa sitting on a Bull. We doubt not but so renowned a Man will add some Reputation to our Conjecture.

The Remains of the Colossus above spoken of are still in the Court of the Neighbouring Houses; where is also the Tomb of Alexander Severus and his Mother Mammea, whose Bass Relieve does not represent the Ravishment of the Sabine Women, as is generally believed, but Funeral Sports as a horseback, as is usual on many Monuments of the Ancients. There are many other Things worth observing in the same Place; as the Duillian Column adorn'd with the Prows of Ships, Statues of Julius Casar, Augustus, and Con-

Stantin

stantin the Great; an Egyptian Deity aloft in the Wall, I take it for Canopus, and other Monuments of Antiquity on the Stairs, and in the Rooms; which being well known, we according to our Custom, forbear to mention. In the publick Hall, on the opposite side, appears Marforius lying along, much taller than a Man, whom they take for the River Rhine; Flaminius will prefently inform us where he was taken up; there is also the Statue of Titus Antoninus a facrifizing, and the Apotheofis, or Deifying of Fausting. In the Rooms are the Marble Heads of Socrates, Plato, Alcibiades, Hieron, Sappho, and Ariadne, with the Names to each of them, those of Nero when a Boy, of Trajan and Antoninus Pius, the Statue of Mammea, O.C. The Remans feem to have made off

Wells when belied d. Many were of Opinion, that FLAMINIUS VACCA. "I remember that on the Tarpeian Hill, behind the House of the Conservators, 4 towards the Tullian Prison, there were many Pillars of Marble fit to make Statues dug up, with such Maffive Capitals, that I carv'd out of one of them, " by order of the Great Duke of Tuscany that Lion which is in the Gardens of Medicis of the Holy "Trinity, at Mount Pineius. Cardinal Frederick " Cessus, had all the Statues and Prophets, which are now in his Chappel at St. Mary of Peace, carv'd out of those Pillars by Vincent Rossi. They faid it was the Temple of Jupiter Stator, but neither the Columns, nor any Tokens or Ruins of that Temple were found. I suppose that Temple, having stood on the Ascent of the Hill, was quite demolish'd by the Fall and removing of these Things. or that the Ruins were cast down by the Fury of the Goths; or lastly that the Temple was never finish'd for some Cause unknown.

These Things cannot belong to the Temple of Jupiter Stator; for, as is well known, that was not built on the Ascent of the Tarpeian, but of the Palatine The present Church belongs to the reason. Hill hoper at by a double Row of Colonies, which are

There is an Alcent of the handred twent

MALE to have belone to The Temple of FLAMI

FLAMINIUS VACCA. "I remember that Mutius de Leis and Agrippa Maceus as they were build-" ing on the fide of the Tarpeian Hill, towards the "Church of Comfort, lighted upon many Ruins, which were all square Pieces fallen from the top of the Mountain, which Place is furnish'd with ma-" ny Wells dug in former Ages in the foft crumbly Stone call'd Tophus; which are so deep, that they reach to the level of the flat Part of the City. Mu-" tius de Leis order'd a Mason to go down to the bottom, upon examining of whom, I was inform'd that he found a large round Vault at the bottom, " in the midst whereof was a great Channel of War ter. The Romans seem to have made use of these Wells when besieg'd. Many were of Opinion, that the Wells were dug with a Design to prevent " Earthquakes by fuch Breathing Places. And I have " ing carefully examin'd the Matter, do fay they were most judiciously contriv'd not only for the Conve-" niency of Water, but also to prevent Earth-" quakes.

The Temple of the Bleffed Virgin of Aracali is thought to stand on the very Ground that formerly the Temple of Jupiter Capitolinus did, which is confirm'd by ancient Tradition. Yet there are fome who endeavour to place both the Fortress and Temple of Jupiter Capitolinus on the other fide of the Hill next the Tiber. Nothing now occurring that may incline us to either fide, we refer this Matter to the more Skilful. This Temple was two hundred Feet in Length, and wanted but fifteen of the fame Breadth. It was within full of Chappels of other Deities, and on the top of it was the Statue of the God Summanus or Pluto. There is an Ascent of one hundred twenty two Marble Steps to the present Church of Aracali; and some will have it, that those Steps were brought hither from the Temple of Quirinus, or Romalus on the Quirinal Hill. The present Church belongs to the Franciscans, supported by a double Row of Columns, which are suppos'd to have belong'd to the Temple of Jupiter Capito are heller and L

Capitolinus. A They here show the Altar, erected, as they fay, by Augustus, at the Time of our Saviour's Birth, with this Title or Inscription, Ara primogeniti Dei, the Altar of God's first begotten. Behind the High Altar in the Choir, is a very fine Picture of the Holy Family, by Raphael Orbin.

The Capital Hill has two Heads or Tops, and the middle Part finking, two as it were Horns fluck out on each fide. The Tarpeian Rock is towards the Tiber, and the Earth daily falling away, and perhaps the Ruins of Houses and Temples having formerly dropt down, it is now come to fuch a pass that there is

As we come down towards the Roman Forum, or as it is now eall'd the Ox-Market, we first meet on the Right with three Columns of the Corinthian Order, with their Capitals, Ornaments, and Cornishes; the most remarkable Thing is that the Zophorus, or [well Freeze of the Column is carv'd with the Figures of Veffels us'd in facrifizing; some say it was the Temple of Jupiter Tonans, or the Thunderer, others of Jupiter Feretrius. They who writin the 16th Century fay the Temple was a Dipteron, that is, had a double Row of Columns about it, on the outfide, which might be difcern'd by what Remains there were in that Age. Interval between the Columns, is of that fort they call Pycnostolon, that is, consisting of the Diameter of a Column and a half.

A littler lower towards the Forum, are the Remains of a Temple, which the Judicious suppose to have been that of Concord, and it certainly appears that the Temple of Concord was at the Foot of the Capital, on the fide next the Forum, There is still remaining a Frontispice of six Columns, by which it appears that the Gate was not towards the Forum, but towards the Tullian Prisons. Hence Nardinus argues, that it was not the Temple of Concord, for, fays he, Cicero in his Tenth Philippick has these Words, The Roman Knights who had frood very thick on the Steps of Concord. But those Knights stood looking towards the Forum, whence it follows, fays Nardinus, that the Steps of the Temple of Concord, and consequently the Gate and Frontispiece, look towards the Forum and not towards the rement-

Tullian Ptilons, However this Argument of Nardinus is not of fuch Force, as to turn from the vulgar receiv'd Opinion; for the Steps of the Gate of this Temple front the Tullian Prifons, yet the Ends of the Steps were towards the Forum and in a long Row; for the Temple being on the Ascent, there were many Steps to ascend to it from the Plain. Besides in the Fragment of the Remains of ancient Rome, where we find ORDIA, because the first part of the Name is broken away, we are to read Concordia, or the Temple of Concord. The Plan of this Temple is laid down, with fix Columns in the fore Front, and fo many are still standing, and with two on each fide, which made up the Portico and Pro-Aylon as was usual in old Temples. I cannot perceive why Nardinus upon to flight a Testimony should impagn the general Opinion grounded on a multitude of Authors; as if Men could not fland to look on the fides of fuch Steps as those were of the ancient Temples, and of most of the present Churches.

Before the Capitol Hill stands Severus's Marble Arch, on which the said Severus's Victories are carv'd, but much eras'd and defac'd by Age and the Weather. The more skilful fort of Architects were of Opinion that much of the Arch had been made out of the Ruins of other Structures. Caracalla erected an Arch, whereof there is nevertheless no mention in Spartian, though he particularly reckons up his Works; for he speaks twice of the Portico adorn'd with the very same Histories and Ornaments, which we see on the Arch. He left, says he, a Portico with his Father's Name, and containing his Actions and Triumphs. The other Things relating to the Arch are every where to be found in

There is in

lide next the Forum.

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FLAMINIUS VACCA. As I have been told that the Brafen Hercules, which is now in the Hall of the Capitol once flood in the Roman Forum next Sethe Capitol once flood in the Roman Forum next Seprimities Arch, and fo was the Brafen She Wolf,
with Romulus and Remus at her Dugs, which is

The She Wolf bearing the mark of a Thunderbolt, which Cicero lays fell upon her is now in the House f the capitol.

I remem"I remember when they were digging in the Roman Forum next to Septimius's Arch I saw those large Bases taken up, which are now in Cardinal Farnese's Court, full of Letters and Inscriptions.

Here the Thinks Prisons, or Mayher his Goale !!

FLAMINIUS VACCA. "I remember that in the Church of St. Martina next the Arch of Septimius " Severus, there were two great Marble Bass Relieves " much defac'd, and yet show'd the skilfulness of the " Carver. In them were represented Histories of arm'd Men, bearing Tropheys in their Hands, and of Men in the Roman City Habit. When the faid Church was affign'd to the Painters by Sixtus V, in " lieu of the Church of St. Luke which was demolish'd to make the Street before St. Mary Major, where "that Church of St. Luke stood before, the Painters thought fit to remove those Bass Relieves, and to sellthem, and to apply the Money they should yield in beautifying the Church of St. Martina. They are " now to be seen in the Custody of the Knight de Porta " a Carver.

"I remember the Statue of Marforius was by Sep"timius's Arch, lying along on the Ground; but the
"Romans defigning to embellish the Fountain in the
"Street call'd Agonalis, they began to remove that
"Statue; but being come to St. Matthew's they
chang'd their Minds and carry'd it to the Capitel,
where at this time it represents a River on the Fountain that runs into the Street. Before Marforius,
when they were moving him, they found that great
Bason or Trough of speckled Marble, which now
ferves to water Cattel at the Fountain in the midst
of the Roman Forum. Here Sheep and Oxen are
fold.

It is not improbably believ'd that the Statue of Marforius was so called from Mars's Forum.

Not far from the Way which leads up to the Capitol, was formerly the Scala Gemonia, so called a Gemendo, from Sighing, because Criminals and condemn'd Persons were that Way conducted to Goale, Here

Here are the Tullian Prisons, or Mamertine Goale, famous on account that the Holy Apostles St. Peter and St. Paul were there setter'd and confin'd before they suffer'd. There is a Chappel under Ground, with a narrow Stone Stair Case leading down to it. From the Chappel they go down into the deep Dungeon, where is the Spring miraculously produc'd by St. Peter for baptizing of Processus and Martinianus, the Water whereof is said to cure Diseases.

Over the Mamertine Goale is the Church of St. Jofeph, assign'd to the Carpenters. Some say the Tullian Prisons were at St. Nicholas in Carcere; but this only Argument is sufficient to consute them, that all Ancients testify the Tullian Prison was in the Great Forum, or Square, from which the Church of St. Ni-

cholas is very remote.

Close by, on the other fide of the Lane stands the Church of St. Martina or of St. Luke, for it goes by both Names, where formerly was the Senate's Court, as has been made out by an Inscription found there. In the same Place is the Church of St. Adrian, which plainly appears to have been an ancient Temple. Some fay it was Saturn's, and it seems to have been received by Tradition; others upon a very groundless Conjecture think it was the Temple of the Emperor Adrian, mention'd by Julius Capitolinus, and that from the Agreement of the Names the Emperor Adrian's Temple was affign'd to St. Adrian; we mention these Things as they are. All before Nardinus unanimously agreed that the Columna Milliaria Aurea, or Golden Column showing the Miles, was near the Temple of Saturn, where all the Roman Ways began. But he places it in another Part of the Forum, on the West side; however his Arguments for it feem felfish.

On the same Way, one Part of the Forum leads to the Temple of Antoninus and Faustina, formerly standing on the Via sacra, or holy Way, to which there was a Passage from the Forum through the Fabian Arch, erected by Fabius the Censor, when he had subdu'd the Allobroges, or Savoyards. The Temple here built by the Emperor M. Aurelius in Honour of his Wise's Parents, is now the Church call'd St. Lawrence in Miranda. The Entrance, is after the Manner of the An-

cients

cient, by a magnificent Portico of vast Marble Columns, of the Corinthian Order, the distance between them of that sort they call Pycnostylon, because they stand thick together, and there is but one Diameter and a half of a Column in the Space between them. The Capitals are adorn'd with Monsters and Foliage. In this Place was the Statue of Saloninus, as Trebellius Follio informs us in these Words, Lastly there has been till now of late a Statue at the Foot of Romulus's Hill, that is, before the Via sacra, since carry'd into the Temple of Faustina, at the Fabian Arch, with this Inscription, GALLIENO MINORI SALONINO, by which his

Name may be understood.

Almost adjoyning to Faustina's Temple is the Church of St. Cosmas and Damianus, formerly the Temple of Romulus and Remus; some Ancients call it only of Remus, without adding Romulus, whence fome imagine it was dedicated only to Remus. But perhaps it happen'd by this as Suetonius tells us of the Temple of Castor and Pollux, that the Temple erected to the two Brothers in the Forum should only go by the Name of Caftor, so the Temple of the two Brothers Romulus and Remus might for Brevity fake be call'd only of Remus, inppressing Romulus. This Temple has been long fince converted into a Church, and given to the Franciscans, being the Title of a Cardinal, ever fince the Days of Pope Adrian I. who made the Brass Gates now in being. There in the Days of Pope Gregory XIII. were found the Bodies of St. Marcus and Marcellianus and others, as also of Felix II. Competitor with Pope Liberius, with an Inscription bearing the Title of a Martyr; about which Matter there is much Controverfy among the Learned. At the Entrance is a round Porch with an Arch, which Porch was formerly the whole Extent of the Temple; for the prefent Church was added to it. The Roof is adorn'd with ancient Mosaick Work.

FLAMINIUS VACCA. "I remember I faw
Workmen digging behind the Church of St. Cof.
mas and Damianus, and that they took up a Marble
Table Stone, which stuck to the Wall in the nature

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of casing, and on it was carv'd both the Plan and Prospect of the City of Rome. There is no question but this Temple was erected in Honour of Romulus and Remus, the Founders of Rome. The Marble is now in the Collection of Cardinal Farnese.

This Observation of Flaminius consirms the common received Opinion, that here was the Temple of Romulus and Remus; for no doubt but that a Draught of the City they had founded was affixed to the Temple of the Founders, by the Direction of Septimius Severus, who repaired this Temple. These are the Farnesian Tables frequently mentioned in this Diarry.

In the same Place are the Ruins of the Temple of Peace, built by the Emperor Vespasian, with this Inscription, which is now in the Palace of Ears ness.

PACI ÆTERNAE

DOMUS

IMP. VESPASIANI

CÆSARIS AUG

LIBERORUMQUE EJUS

SACRUM.

DOMUS

LIBERORUMQUE EJUS

SACRUM.

DOMUS

DOMUS

LIBERORUMQUE EJUS

DOMUS

DO

That was the most magnificent and the largest of all the Temples in old Rome; supported by eight Pilasters; at each Pilaster was a vast fluted Column of white Marble; the only one whereof then remaining Pope Paul V, remov'd and set up in the Street of St. Mary Major, with the Brass Statue of the Blessed Virgin on it. The Temple was almost two hundred Foot in Breadth and three hundred in Length. Hither was brought all the Treasure and Precious Vessels of the Temple of Jerusalem, and it was lin'd throughout on the inside with gilt Brass Plates. The Romans formerly when any War threatned carry'd all their Wealth thither; and in the Days of the Emperor Commodus many suffer' by its being burnt. The Portico of this Temple, which consisted of six Columns.

of the Ionick Order, is to be seen in Vespasian's Coins. It is guess'd all those Columns were brought to this Temple from Nero's Golden House; for Vespasian laid that House level with the Ground. In that same Temple was the Library Aulus Gellius speaks of; nor ought we to omit making mention of the Statue of the River Nile spoken of by Pliny lib. 36, cap. 8. in these Words. The same Egyptians found in Ethiopia the Stone they call Basaltes, of the Colour and Hardness of Iron. Never was a greater found there than that in the Temple of Peace, dedicated by the Emperor Vespasian to the Increase or Swelling of the Nile, sixteen Children playing about it, by which are signify'd sixteen Cubits,

being the highest that River rises.

The Temple of Venus and Rome was also on this Way, and Nardinus affirms it was that same Heap of Ruins now to be feen in the Gardens of St. Mary Nova; but he who hefitates at almost every Monument. feems here to be positive without any Ground. In the same Place was the Temple of Rome and Augustus; tho' Nardinus thinks this last Temple is fasly nam'd by Rufus, and that there was no Temple in the City dedicated to Rome and Augustus; but the' many Coins on whose Reverse is the Frontispiece of a Temple. with the Inscription Roma & Augusto, to Rome and Angustus, do belong to other Cities, and not to Rome as is argu'd from the Words of Suetonius, in the Life of Augustus, chap. 52; yet such a Temple might have been built after Augustus's Days. Nor is the Testimony of Rufus to be contested, who describ'd the Monuments that remain'd in his Time.

Between the Temple of Peace and Titus's Arch is the Church of St. Mary Nova or St. Frances, formerly call'd of the Apostles St. Peter and Paul, now posses'd by the Olivetani of the Order of St. Benedict. The Portico of it is magnificent. A Stone is fixt in the Wall, on which they tell us St. Peter and St. Paul contending with Simon Magus knelt, and the Impression of their Knees is still to be seen. Here is the Tomb of Pope Gregory XI, with the History of his Return to Rome carv'd on it. There is also the Picture of the Blessed Virgin, which they say was painted by St. Luke and

brought to Rome from Greece.

FLAMINIUS VACCA. "I remember I have a been told by the Brothers of St. Mary Nova, that " Pope Eugenius IV. built two Walls, to bring the 46 Colifeum within the Enclosure of his Monaste-" ry, and that to prevent the many Crimes committed in such an open Place. After the Death 66 of Eugenius, and that the Monastery had been " long poffess'd of that Place, the Romans complaining that fo noble a Monument should be shut up, they in despight of the Monks attack'd the Walls in a Tumultuous manner, and laid them lewel with the Ground, laying open the Colifaum, as " it now is. The Monks fay, they still have the Grant of it by them in Vellum or Parchment, and if any Pope were their Friend, would take care to have it confirm'd. This they still hope cc for.

"In the same Monastery, next to the Colisaum,
"stands a great Arch, under which as they were
digging, they lighted upon a great Street, pav'd
with greenish Marble; and what is wonderful,
these Stones were thirteen Spans in Length, nine in
Breadth, and three in Thickness. I bought and
cut some of them out into Tables, or slat Pieces.
Here is much casing of yellow Alabaster; and tho'
there were Niches for Statues in the same Place, yet
no Sign of any Statue remain'd, because it is likely
they had been stoln.

Why may we not say this Pavement belong'd to Nero's Golden House? For since it is apparent that the Golden House stood in this Place, which the Ancient say was of a stupendious Magnitude and Magnistrence, it may be proper to assign so noble a Pavement to it. What those Arches, which are still standing in the Orchard of St. Mary Nova might be is uncertain. Some will have them to have been the Temples of Piety and Concord; others those of Isis and Serapis, but upon slight Conjectures. The Temple of the Goddess Mometa, which gave its Name to that Region or Ward, has no Remains of it lest.

Titues

Titus's Arch, the ancientest of all that are now standing, is adorn'd with most curious Bass Relieves Titus is drawn in a Triumphal Chariot, with the Soldiers about, and the Fasces before him, the Fibres, Nerves and Muscles of the Horses are masterly carv'd. On the other side of the Arch are the Spoils of Ferufalem carry'd in Triumph, much less than their natural fize: for the Golden Candleftick is scarce three Foot high, on the Foot of it there are Snakes and little Animals carv'd, also the Golden Trumpets of the Temple. and the other things of Value. That which some take for the Ark of the Covenant, is not an Ark, which was lost long before that Destruction of Jerusalem, but the Altar, as may be suppos'd. Adjoyning to the Arch are the Remains of a Brick Tower, call'd by the Anonymous Author of the Wonders of Rome, whom we shall hereafter insert, Turris Chartularia, that is, the Tower of the Records, his Words are thefe, The Arch of the seven Candlesticks erected by Titus and Vespalian, on which is Moses's seven branch'd Candlestick and the Ark. is at the Foot of the Turris Chartularia. The Tower was doubtless so call'd, because the Records were kept there; which the same Anonymous Author again. repeats, and fays that Tract of the City was thence call'd Cartularius. The other Anonymous Author of the ninth Century, as I take it, calls the same Place Testamentum, p. 512. where he fays, Thence thro' the Portico to St. Theodorus is the Palatine Hill, the Teftamentum and Constantine's Arch. For as we go from St. Theodorus to Constantine's Arch, we first come to the Palatine Hill, then to the Chartularium, which he calls Testamentum, perhaps because Wills are a considerable Part of Records.

Not far off in latter Ages, was found the four fac'd Janus, looking to the four Ways, as Janus was in the Forum Boarium, or Ox-Market, not in the form of a Temple, but of a Cross Way, whereof we shall speak below, when we come to treat of the Janus in

the Forum Boarium.

The Farnesian Gardens, which take up all the top of the Palatine Hill, for the most part formerly belong'd to the Imperial Palace. The Name of a Palace was deriv'd from the Palatine Hill. At the first Entrance

trance is a parcel of Statues, among which Tobserv'd two of Mercury wearing a Cloak or Mantle. On the Afcent. under the greater Staircase is a subterraneous Grot or Cellat the fide of the Entrance whereof are two curious Statues, being those as is generally reported of Poppea and Agrippina Nero's Mother; for this is not certain. We enquir'd of the Gardiner, where that Marble Table was, on which the Plan of Rome was describ'd. mention'd above by Flaminius; for we had been told it was preferv'd there. He answer'd, all had been carry'd away, and nothing remain'd. All the Hill is full of subterraneous Passages, the Entrance into which was purposely stopt up. On the other side of the Hill towards St. Gregory, there are vast Ruins of the Imperial Palace, a great Part of them poffes'd by the Jesuits, who have made a Barn of a long a thalf hereafter interta Room.

FLAMINIUS VACCA. "In the greater Palace near the Farnefian Gardens, within my Memory was found an extraordinary large Gate thrown down, the Jambs whereof being of greenish Marble, were about forty Spans, that is twenty seven Royal Feet in Length. In the same Place was found a half Nich of several colour'd African Marble, and afterwards the Head of Jupiter Capitolinus of the Basaltes or Hard Iron colour'd Marble, twice as big as a common Man's, which is now mine. I suppose the abovemention'd Gate stood in that same Place, so that Jupiter's Head stood in the midst of Nich.

"I remember that not far from this Place, in Ronconius's Farm, which is enclos'd within the Ruins of the
Great Palace, Ronconius himself found eighteen or
twenty Pieces of Marble, all of them representing
Amazons, something bigger than the Life. There
being a Wine Press in the same Farm, the Floor
whereof had a great Cleft in it, Ronconius took care
to have that Floor remov'd, left the Wine should be
lost through that Cleft, and found a Hercules like
those that are in Cardinal Farnese's Court, and were
found in Antoninus's Baths. This wanted nothing
but a Hand, and on the Pedestal of it was carv'd,

" Opus Lyfippi, the Work of Lyfippiss. Cofmus, Great." Duke of Tufcany, bought and carry'd it away to Flo-

kence, paying for it to Ronconius four from Crown in Silver, and promifing him his Favours if there were

Horfes with which the Officers of the Canollasgor? Norice, that the Racers are show Starting are an

From the very top of the Palatine Hill near the A-ventine, is a Prospect into the Vale lying between thole two Hills, which was formerly call'd Martia of Murtia; it was all taken up by the Circus Maximus, reckoned one of the prime Roman tructures, the Form and some Ruins whereof still remain. The Length of it was 2187 Feet, the Breadth 960, enclosed with Portico's, Shops and Seats. Here were the Starting Places for Horses, and in it a Canal of Water, known by the Name of Europus, on which they represented Sea-Fights; and the Circus could contain 300000 Spe-Etators. In the midst of it glitter'd the little Temple or Chappel of the Sun, with his, and the Statues of many other Gods; the Altar of Confus, or Council under ground; the Eggs of Caffor and Pollux, Neptune's Dolphin; and the Floor was cover'd with Vermillion and Borace. Within it was a Privare Closet, but for what Use is not known. King Theodoricus discourses notably concerning the Circus Maximus, in Cassiodorus Epist. 51 p. 56, his Words are these. Augustus the Lord of the World undertaking a Work answerable to his Grandeur, founded a Strusture which the Romans themselves admir'd in the Vale Murcia, so that the Immense Pile being strongly enclosed with Mountains might contain a Space fit for mighty Shows. There were twelve Gates to it, answerable to the twelve Signs. All these are thrown open at once with Ropes coming down from Statues of Mercuty; to express that all things are there advisedly carry'd on, where the Image of the Head is seen to act. The Colours of the Riders are there fourfold answerable to the Seasons; Green for the pleasant Spring, a pale Blue for Cloudy Winter, Red for the Scorching Summer, and White for the Cold Autumn, that the whole Year might be represented passing through the twelve Signs of the Zodiack. Thus it came the same, the eff to pals that the Mysteries of Nature should be represented by the orderly Disposition of the Shews. A Chariot with two Horses was invented to represent the Moon, and i ope with foun the Sun. The Prancing Horses with which the Officers of the Circus give Notice, that the Racers are upon Starting are an Emblem of the Activity of the Morning Star. So that at the same time they thought they worshipped the Stars, they profand their Religion by a sporting smitation. A white Line is extended not far from the Gates between the two Galleries, like a straight Rule, that the Race might begin from thence, upon the starting of the Chariots; lest as they always strive to bear one another down, they might cut the People's Diversion the shorter; The whole Race is performed at seven Goales, answerable to the Duys of a Week, and there are three Rounds next to the Great Circles, which the Chariots run over in Imitation of the Sun. The Wheeles represent the Bounds of East and West. The Euripus is instead of the Sea, and therefore Sea Dolphins are swimming in it. The tall Obelisks rife up to the Skies; the greater dedicated to the Sun, the lesser to the Moon; and on them the Rites of the Antients are express'd in Chaldaick Charaeters as it were in Letters. The Ridge denotes the Condition of unfortunate Captives, where the Roman Commanders trampling on the Backs of their Enemies, receive the Satisfaction of their Labours. The white Cloth, which is a Signal to those in the Circus, came to be us'd by this Accident , Nero being long at Dinner, and the People. as is usual, pressing him to make haste, he order a the Napkin he had to wipe his Hands, to be thrown out at the Window, betokening he gave Liberty for the Sport to be-gin. Hence it came, that the showing of a white Cloth is a certain Token of the Sporis that are to follow in the Circus. The Circus is so call'd from going about, and Circenfes as it were Circuenfes, that is, about Swords; because in the Times of unpolish'd Antiquity, which had not yet brought its Shows within the graceful Compass of Structures, they were perform'd between Suords and Rivers in Green Fields. Nor is it without Mystery that the Sports confift of ewenty four Races, to express the Hours of the Day and Night by that Number: Neither must it be thought wain, that the Compass of the Course is marks out with rifings rilings like Eggs; fince the Performance itself being full of many Superstitions, promises some Production like an Egg. &cc.

I have thought fit to transcribe all this, though fomewhat long, because it explains many things relating to the Circus, and has not been hitherto taken Notice of the state of the works well sentered

FLAMINIUS VACCA, Speaking to Anastasius Simonetta. "Tho' you very well remember, worthy Sir, that there were two Obelisks found in the Circus Maximus, viz. that which was fet up, by Co Pope Sixtus V, in the Lateran Street, and the other in the Street of St. Mary in Populo, it will not be nevertheless amiss to mention so remarkable a Thing, as also those Leaden Channels and Arches, " which were without the Compais of the Circus, " and ferv d as Receptacles for Boats. I there faw " Clefts and Slits in the Walls, where formerly there were Brass Rings, us'd by the Ancients to tye their Boats to. Those Rings were stoln away, only some of few remaining, that I could take Notice of. A mighty common Sewer was also found, which car-" ry'd the Water down towards the Tiber. It was reasonably hop'd much more might be found there; the Water over-flowing deterr'd Matthew de Castelle, who was then digging, from proceeding any " farther; and nothing more was feen. "Our Country-men in latter Ages, gave the Name " of alli Scivolenti to the aforesaid Circus; because "there were Steps inflead of Seats, for the Spectators, and Scivolenie in the Roman Tongue fignifies a

Within that narrow Compass of the Palarine Hill. that we may return to it, there were many Temples and Chappels of the Gods; the Chief whereof was the Temple of Apollo, built by Augustus, to which was added a Portico and a Library. Under Apollo's Pedestal, in the Temple, were kept the Books

formed a Rais

c Step. 10 0 00

of the Sibyls. In this Place was a Coloffal Statue of the Tuscan Apollo 150 Foot high. Nardinus guels'd that the Colossal Brazen Head, now set up in one of the Courts of the Capitol, had belong'd to this Coloffus; but that Head which is now in the Capitol being under four Foot, high, did belong to a Colossus of about thirty Foot in Height, not to this that was full fifty Foot tall a for in Coloffal, or as they call them, Heroick Statues, they allow eight Times the Height of the Head. Besides, we are diverted from allowing of Nardinus's Opinion by the Testimony of Flaminius Vacca, who observes that Brass Head was dug up be-fore the Meta sudans. There was also on the Palatine Hill a Temple of Heliogabalus, of which Lampridius, speaks thus, At his first entring the City, neglecting what was done in the Province, he consecrated Heliogabalus on the Palatine Hill by the Emperor's Palace, and erected a Temple to him, designing to remove into that Temple, the Emblem of the Mother of the Gods, the Vestal Fire, the Image of Pallas, the facred Bucklers and all Things elfe that were honour'd at Rome; and this to the end that no God, but Heliogabalus might be worshipp'd at Rome. There food on the Palatine Hill, and among them Cicero's House on the rising Ground next the Temple of Jupiter Stator.

As we go out at the great Gate of the Farnesian Gardens, we meet with the Church of Santa Maria Liberatrix, St. Mary the Deliverer, where was found an admirable Bass Relieve of M. Carrius, which was

remov'd from the Capitol to Villa Borghefe.

was the Temple of Apollo, built by Augustur, to

Fuitrud a added a Pertico and a Library. Under Apolis Pedalial, in the Temple, were kept the Books

FLAMINIUS VACCA. " Where now frands the co Church of St. Mary libera nos a panis inferni, in my Time was found a Bass Relieve of Currius, the " Roman Knight, casting himself into the gaping Earth, which is now affixed to the Wall of the ce Capitol at the Entrance into the Palace of the Conples and Chappels of the Gods; the Chierothyrable

Curtius's Lake, so call'd from Curtius, was in the Roman Forum near the Church of St. Mary libera nos a

panis infernicitore er num serrella villad

Curtings

Not far off are still three Columns standing, of the Corinthian Order, with their Capitals, Architrave and Cornice, of the fort they call Pycnoftylon, which fome Tay belong'd to the Temple of Jupier Stator. But it certainly appears by the Testimony of Placarch, that the Temple of Jupiter Stator flood on the Ascent of the Palatine Hill, whereas this is on the Plain s others. and this is the most receiv'd Opinion, say they are the Remains of a Bridge made by Caligula to go upon the Level from the Palace to the Capitol; but this is a meer Invention. The renowned de la Thuilliere, Man extraordinary knowing in the Roman Antiquities, believes those three Columns belong'd to the Temple of Julius Cafar, which stood in that Place, and for these Reasons; because Virturian fays, there were only two forts at Rome of that Intercolumination, which they call Pycnostylon, viz. in the Temples of Venus Genetrix and of Julius Cafar, and that fort of Intercolumination is seen at these Columns. However, several Structures of that fort were erected fince Viruvius's Days; but the Temple of Julius having stood near about that Place, and the Intercolumnation answering, the Conjecture is well grounded. Refides, in this Place was dug up the Bass Relieve of Curius, which plainly shows that Currius's Lake was in the same Place, and Cefar's Temple was close by it; for Tacitus relating the Death of Galba, fays he was murder'd near Curnus's Lake, and that Tirus Vinius, who was then by his fide, fled to the Temple of Divine Julius, which was next at hand, and Pifo to the Temple of Vefta, which was on the other fide of the Forum, on the Way to the Forum Bodrium, or Ox-Market, near Curtius's Lake. These Temples, being near to the Lake, lay most convenient for those that fled. And what is yet more remarkable, Statius Sylv. lib. 1. speaking of Domition's great Horse, says his Head stood towards the Temple of Julius Cufar. ours on gaining trools was west the Aresess to slace

Qui fessus bellis, assertæ munere prolis
Primus iter nostris ostendit in æthera divis.

That is, His Gates there stand open, who being tir'd with Wars, by the Favour of his adopted Son first show'd our Gods the Way to Heaven. Meaning the Gates of Casar's Temple, who after his many Wars, was the first Deify'd Emperor, and that by his adopted Son Augustus.

But the Back of the Horse stood towards the Temple of Concord.

Terga Pater, blandoque videt Concordia vultu.

His Father and Concord with a mild Aspect looks on his Back,

These Things suit exactly with the Temple whose three Columns are still remaining; for the Temple of Consord is standing to this Day on the other side of the Forum directly opposite; so that of necessity the Horse's Back being towards the Temple of Concord, the Head must stand towards the three Columns, which of Consequence belong'd to the Temple of Julius Casar. This is fingular in these three Columns, that the Cornice alone is almost as high as the Architrave and Freeze. I alfo took Notice, that the upper Particle one of those Columns, which are made of feveral Rieces of Marble, had been mov'd out of its Place, when the Barbarous Nations, making a Hole where the Joints were, pull'd away the Brass Cramps laid on the Inside to secure the Work; whereof Flaminius speaks lower; but what we have mention'd above is of no small weight towards ascertaining the true Situation of the Temple of Concord.



Curtius's Lake retain'd the Name after it was dry'd ap; and on it stood some Altars, and the abovemention'd Statue of Domitian a Horseback; and it is said there were an Olive Tree, a Vine and a Fig. Tree.

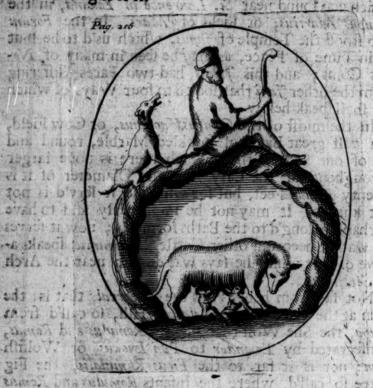
There were also in the Forum some single Columns; that of Duillius call'd Rostrata, or adorn'd with Prows of Ships carv'd on it; that of C. Menius, who overcame the ancient Latins; those of Julius Casar and Claudius, as also one with a Sun-dial on it, like that which was found near St. Laurence in Lucina, in the Campus Martius, or Field of Mars. In the Forum also stood the Temple of Janus, which us'd to be shut up in Time of Peace, as may be seen in many of Nero's Coins; and this Janus had two Faces, differing from the other Jani that look'd to four Ways, of which we shall speak below.

In the midst of the Campus Vaccinus, or Cow Field, is a vast great Bason of speckled Marble, round and all of one Stone, than which there is none larger throughout all the City. for the Diameter of it is twenty Roman Feet, but for what use it served is not yet known. It may not be improperly said to have perhaps belonged to the Baths formerly; now it serves to water Sheep and other Cattle. Flaminius speaks above of that which he says was dug up near the Arch of Septimius.

Not far from hence was the Lupercal, that is, the Den at the Foot of the Palatine Hill, so call'd from Lupa, the She Wolf that suckled Romulus and Remus, consecrated by Evander to Pan Lycaus, or Wolfsh Pan; nor is it far to the Ficus Ruminalis, the Fig Tree so call'd, where the Infants Romulus and Remus were expos'd. These Places were near the Fosum, on the side next the Palatine Hill. In the Book of the Original of the Roman Nation, we have this Account of the exposing of Romulus and Remus by Order of King Amulius and concerning the Shepherd Faustulus. Some add, that whilst Faustulus was looking on, a Woodpecker slew thither with its Beak full of Food and put it into the Mouths of the Children; and that thence the Wolf and

and the second trees the state of the

the Woodpecker are under the Protection of Mars; and that Tree had the Name of Ruminalis given it, &c.
This Story is curioully express d in an ancient Stone of a Ring of our Noble Country Woman of St.
Martha, on which is carv'd the she Wolf, giving Suck to Romulus and Remus in the Lupercal Den; whilft Fauftulus fitting on the Palatine Hill, like one that is taking an Observation by the way of Sooth-saying, holds a Liteuus or crooked Staff in his Hand, and has a Dog behind him looking up. We here infert the Draught of it,



Near to St. Anastasa was formerly the Great Altar of Hercules, whose Statue was taken out of a Cave, being of Brass gilt, and carry'd to the Palace of the Conservators in the Capitol. This is the general Vogue; but Flaminius, whose Reputation no Man can deny, tells us he had been inform'd, that the said Statue was found in the Roman Forum, near the Arch of Severus; and Martinellus in his Roma sacra, says, here was the Altar

not want it advance seems of 1 afent

F. MONYIATT APROVED

Altar of Confus and the Temple of Neptune a horfe-

Adjoyning to the left fide of Sr. George's Church is the leffer Arch of Severus, whose Inscription declares it stood in the Forum Boarium, or Ox-Market. On it are curiously carved the Instruments for sacrificing, and the manner of it. Among the Figures that are sacrificing is to be seen the Place for the Emperor Geta, whose Image was after his Death hew'd our by order of his Brother Caracalla. On the Front of the Arch are carved Martial Colours and Ensigns, not Trophies, as a Country man of ours has said, and engraved on

Copper.

In the same Place is an ancient fanta, not a Temple, but a cross Way, of which fort of Jani there were many about the City; some with four Fronts, or looking to four Ways, and others only with two Fronts which were let up for the Conveniency of Traders, whence Cicero in the fecond Book of his Offices fays. But this whole Affair of getting, placing out, and making Use of Mony is better discours'd of by certain Men who fit in the middle of the Janus, than by any Philosophers. Besides these Jani, there were Temples of Janus about the City. But this square James, having a very large Arch on every fide, fo that it may be feen and gone thro' every Way, is built with mighty Marble Stones. Our Anonymous Author below fays, this Janus in his Days was call'd the Tower of Centius de Frangapanis; and there are still visible Remains of a Brick Tower that stood on the Japus. Hard by is a small Stream of Water, which having been discover'd of late Years, broke out, and runs into the greatest ancient common The Common Sewers are reckon'd among the Wonders of Rome. In this Place remains some Part of the ancient Common Sewer, which deserves to be feen as a Specimen of what they were; the Arch of this is of very large Stone; and these Common Sewers were fo lofty, that small Vessels could pass along them.

Close by is the Church of St. Mary in Cosmedin, which gives Title to a Cardinal; it was formerly call'd the Greek School, where St. Augustin is reported to have taught Rhetorick. It is supported by two Rows

F. MONTFAUCON's Journey

Rows of Columns, and has two Marble Pulpits as in the Church of St. Clement. In its Portico is a large round Stone like a Milstone, with five Holes in it, like Eyes, Nostrils and Mouth; they call it la bocca della Verita, or the Mouth of Truth; and thence the Church is generally call'd by that Name, believing there had been Oracles deliver'd by that Mouth. It is controverted to what use it was put; some say it was near the great Altar of Hercules; others fancy what they please; my Friend the worthy Frederick Rostgaard, a noble Dane, folv'd this Doubt to me, when he show'd me in the Palace of the Changery a great Stone exactly like this, and with the same Holes, plac'd in the middle of the Court, for the Rain Water to run through those Holes into the Common Sewer. The common receiv'd Opinion concerning the Church and Stone is express'd in these two following Inscriptions:

Pudicitiæ Patritiæ

A Gentilitate dicatum

Anno Domini CCLXI.

S. Dionysio Summo Pontifice
Sanctæ Mariæ in Cosmedin
Christiana Pietas
in templum commutavit.
In ejus Aula

Hadriano Imperatore
fub Nomine Athenæi,
Schola Græca
antea nuncupata
fanctum Augustinum
Rhetoricam postmodum docuisse
ex veterum traditione
habetur

Cujus rei memoria

2W001

ne oblivione tepescat
Archipresbiter & Canonici
hoc in marmore apponi
curarunt anno Jubilæi
MDC.LXXV.

That is,

This ancient Temple dedicated by the Gentils to the Senatorian Modesty, in the Year 261, was by the Christian Piety, in the Popedome of St. Denis converted into the Church of St. Mary in Cosmedin. It appears by ancient Tradition that St. Augustin afterwards taught Rhetorick in its Hall, before call'd Athenæum, being a Greek School, under the Emperor Adrian. Lest the Memory thereof be lost in Oblivion the Archpriest and Canons have caused it to be set up on this Marble, in the Jubilee Year 1675.

The other Inscription.

Simulacrum hoc, Bucca veritatis nuncupatum, in templo Jovi Ammonio ab Hercule dicato, prope Aram maximam, in qua ritu Græco vana gentilitas sacrificium peragebat, suisse dicitur, ac tractu temporis in tali habitum veneratione, ut si quis maximum requireret juramentum manu intra os ejus imposita solemniter jurare cogeret. Impijs superstitionibus Deorum gentium sublatis, hic jacet dejectum, ut ejus salsa religio prostrata in templo jam Pudicitiæ Patriciæ priscis temporibus constructo aspiciatur, in quo post generis humani reparationem sub titulo Sanctæ Mariæ in Cosmedin, quod sacerdotum ornamentum sonat, Deiparæ semper Virginis memoria colitur atque veneratur.

In English.

This Idol, call'd the Month of Truth is said to have been in the Temple dedicated to Jupiter Aminon by Hercules, near the great Altar, on which the vain Gentils offer'd Sacrifice after the Grecian manner, and in Process of Time

grew up into such Veneration, that who soever required a solemn Oath of another, obliged him to swear with his Hand in the Mouth of it. The wicked Supenstations of the Heathen Gods being abolished, it lyes here tast down, that its false Religion may now appear to be overturned in the Temple formerly built in Honour of the Senatorian Modesty, in which since the Redemption of Man, the Memory of the Virgin Mother of God is honour'd and worshipped, under the Title of St. Mary in Cosmedin, which signifies the Ornament of Priests:

In the same Place near the Bank of the Tiber, is a small round Temple adorn'd with fluted Columns of the Corintbian Order, being a Pseudodipteron, that is, having but one single Row of Columns; which some say belong'd to Hercules, others to Vesta, and others to the Goddes Volupia. On ancient Coins we see Vesta's Temple round, almost in this Shape, which perhaps may make for this being Vesta's. It is now call'd the Church of St. Stephen, and belongs to the

Coachmen.

Opposite to it is a Chappel call'd St. Mary of Egypt, formerly a Temple, whose Remains testify its Antiquity. Some fay it was the Temple of Fortuna Vinilis. or Manly Fortune; others guess otherwise, but upon weak Grounds. It comes near that fort of Structure call'd Pseudodipteron, of which we have spoken elsewhere; but only half the Columns stand out from the Wall. The Armenians are now in the possession of the Place and Church, at whose Service I was once present. They begin with a Procession, which commenc'd at the Porch, and ended at the Rail near the Altar. They had Brass and Silver Vessels, some whereof were not unlike to the ancient Cymbals; and they generally clatter'd that Brass so violently to their singing, that it deafned the Ears; you would have thought they had been the rattling Kettles of Dodona's Grove; but at fome Notes or Words they redoubled the Noise. Whilft they were at the Liturgy or Mals, two Persons went backward and forward with a fort of Instruments; the Shape of the Instruments was this. A round Brass little Plate is made fast to a long Staff, and

et round with many little Brass Bells. With these Instruments they made a Noise at the Bishop's Ears, and they founded the louder at certain Parts of the Liturgy. The Greeks call this fort of Instruments Anarripidia.

Not far off is the Church of St. Mary of Comfort, and the famous Hospital adjoyning to it, in whose buryal Place the Statue of Cafar was found, as we are told by

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brandina; the cloyer at Montecabalio; FLAMINIUS VACCA. "I remember there was of found in the Burial Place of St. Mary of Comfort, a " Marble Statue, of the common Stature of a Man, " lying along in the Confular Habit, holding up the "Arm as if it defended the Head. It was generally " suppos'd to be Julius Cefar. D. Fernando de Torres Agent for the Viceroy of Naples Don Perafan de "Ribera bought it; and order'd me to put Cafar's Head into fuch a Form as it was when Brutus mur-" der'd him. The Statue was carry d'away into Sifound; the Lengie of Michras, or the viole cred Place in the Viminal Vale; the Ian's

and Images of it used a Lion's Head; the Symbols of Michies : the Lond and Epitaph of Lucius, who was the son of Alis, the Freeh of Michros; Sepalabral Andres; the to raph of Murtala; Times land on those who wiolated Tombe : the Novacian Backs ; St. Laurence in Panisperna, aby call'd in Cormonio; the Baths of Olympias; the idet of Mars; Statues and up, the Charee of Sc Saviour in Tellure; the Forum Palladium; Nervas forum.

TA HIPS view'd the Capited and Polymer Hills. with the neighbouring Vales, we are now to hance away to the During and Victory Hills, shopman . If Here's it is the mile on the where Manue is the un to baye been delived in the

fruments they made a Noble at the Bilhop's Bares while they lounded the Londer at the rare of the Linder

And far of is the Church of St. Harper Complete and

The Seventh Day. The Hill call'd Magnanopoli; the Cut of the Sirens in Villa Aldobrandina; the Horses at Montecaballo; the Statue of Rome sitting where found; the wing d Apollo; Images of the Bacchanals; a vast Quantity of Bones in a Vault, under Ground; the old Capitol; the Temple of Quirinus, or Romulus; other Bacchanalian Images; the Plan of the City alter'd by Filth and Ruins; the Temple of the God Sylvanus; the Story of a Treasure found; the Temple of Mithras, or the Sacred Place in the Viminal Vale; the Idols and Images of it with a Lion's Head; the Symbols of Mithras; the Tomb and Epitaph of Lucius, who was the Son of Alis, the Priest of Mithras; Sepulchral Altars; the Epitaph of Myrtala; Fines laid on those who violated Tombs; the Novatian Baths; St. Laurence in Panisperna, why call'd in Formonso; the Baths of Olympias; the Idol of Mars; Statues dug up; the Church of St. Saviour in Tellure; the Forum Palladium; Nerva's Forum:

AVING view'd the Capitol and Palatine Hills, with the neighbouring Vales, we are now to haste away to the Quirinal and Viminal Hills, and to begin our Progress at the Hill Magnanopoli, whose Name is thought to have been deriv'd from Paul &

Paul's Baths, first Bagnanopoli, and then Magnanopolis Here is a modern Monastery of St. Catherine of Siena. The outward Front of the Church is adorn'd with at curious Portico. Within the Enclosure of the Monas I stery is a vast Tower, call'd del Grillo, and it is also nam'd of the Militia, concerning which there are feveral Opinions. I guess it was rais'd, when the Roman Affairs were in Confusion, and a Civil War a-

mong them.

Close by is also the Monastery of St. Dominick, magnificently built. The Nuns are of the Prime Families in the City. Their Treasury contains a vast Quantity of Silver Veffels, and other Things of that fort. Not far off is the Church of St. Agatha in Subura, which is of great Antiquity, and the Title of a Cardinal. now in the Possession of the Benedictine Monks of Mount Olivet, and is call'd in Subura, though remote from the Sutura, of which we have spoken above. It is believ'd the Hill Magnanopoli was formerly call'd Latiaris, on which was the Street or Lane call'd Mu-

Stellarius, and the Temple of Jupiter Latiaris.

There is also the Villa Aldobrandina, the House adorn'd with Statues and Bass Relieves, as also with curious Paintings. Here is the Picture of Bartolus, the Civilian, by Raphael. But that Painting in Fresco. call'd the Aldobrandine Wedding is remarkable above them all; wherein the principal Nuptial Ceremonies of the Ancients are represented by a skilful Hand, Here Nardinus thinks was the Hill Mutialis, on which stood the Temple of the God Fidius, call'd by another Name Sangus; some name him Sancus, others Sanctus, others Sabus, and he was the God of the Sabines. Sancus had other Altars and Temples in the City. This Temple of the God Fidius had a Hole in the Arch. like the present Pantheon, and hence they will have him to be call'd fub dio, that is, in the open Air. Before we depart the Villa Aldobrandina, we must take Notice, that here are Sirens of a reddish Marble, with Bodies of Bird's and Women's Faces; for the Srenes are often represented with Bodies of Birds. So in the Colbertine Manuscript 2434, which is a Greek Catena of the Holy Fathers of the tenth Century on Job, where the Things thentselves are represented in Draughts at eF. MONTFAUCON's fourney

very Name of them, latthis Place c. 20, 20, 29. I am become o Brother to Sigens; the Sirens are painted after this manner. (Note the English Translation has it, I am a Brother to Dragons of military

there is a vali Tower, call'd det Grillo, and it is alfo

the Monastery of St. Sylvefter, belonging to the Theatines. The Church Chappel of the Allumption, are by the famous Mafter Dominiquino, and represent the History of Estber. In the Community lives Joseph Maria Thomasius a Man of great Birth, and lanious for Piety and Erudition, par-



ticularly the Ecclefiaffical, who has adorn'd Literal

ture with feveral Works by him publish'd.

Opposite to it is the Palace now inhabited by the Family of Rospiglioss, built by Cardinal Mazarine, Beautiful, Spacious, and having a most delightful Prospect. In the same Place were Canstantin's Baths, the Ruins whereof still remain'd in the last fixteenth From hence were taken the Horses, which are now in the Street of the Pontifical Palace on the Quirinal Hill, and both they and the Heroes that lead them are carv'd after the Grecian Manner. They were brought to Rome by Constantine the Great, and plac'd at his Baths. On the Pedestal of them is this Inscription, OPUS PHIDIAE, OPUS PRAXITELIS, and it has long been believ'd, that they are the Statues of Alexander the Great. But Phidias and Praxiteles having liv'd long before Alexander the Great, either these Statues were made by other Masters, or they do not represent Alexander the Great. But it is plain that the above-mention'd Inscriptions being in Latin, were neither made by Phidias and Proxiteles, nor in the Days of Alexander the Great; but that they were cut

cut after the Statues we brought to Rome, upon some fuch Conceit. I can fay nothing as to the Time when they were carv'd; I know but one Author before the Art of Printing came up, that takes Notice of thele Statues and Inscriptions, and that is the Anonymous Writer of the thirteenth Century, who, as is usual with him, tells most impertinent Stories on that Subject; but from these Horses that Part of the Quiringle Hill had the Name of Monte cavallo, or the Horse Hill. Flaminius speaks quite after another Manner, when he tells us these gigantick Statues formerly stood before Nero's golden House; his Words are thefe,

the John Leathern for was due up the Statue of " Many are of Opinion, that the Giants now stands ing on Monte Cavallo formerly frood before the Gate of Nero's golden House, and that being remov'd " from thence by Constantin, they were set upon those " mighty Pedestals, from which they were taken by " Order of Pope Sixtus V. On thole same Pedestals " flood two Marble Caftors, carry'd into the Capitol by " Pope Paul III, which are now plac'd as an Ornament " to the Stairs of Ara cali, towards the Senators Pa-" lace on the Winding Stairs. But when Sixtus V "threw down the aforesaid Pedestals, I observ'd that the Stones next the Wall, had been carv'd, and bore some Resemblance of Nero's Time, for by the very manner of the Workmanship, I perceiv'd they " were the same we still see in the Frontispiece, and the fame is feen in some Stones dug up there within my Memory.

"I remember I have feen in the fame Place where " the Horles are let up on Monte Caballo, or the Qui-" rinal Hill, a certain Pile built with Flint, and rough "Tivoli stones, which was levell'd with the Ground, " as is now to be seen. I believe there was a "Mausoleum; nor can I guess at any thing else, " the Place being then spoil'd of all its Orna-

service Allean Ovol Unio Parker Municipal

ce ment.

Certainly it could not be a Maufoleum, this Place having always been within the City Walls, ever fince the Days of Servius Tullius, where it was not allow'd to erect Maufoleum's or Tombs, unless this Law might be broken; for, as Capitolinus writes, Antoninus Pius prohibited burying within the Walls of the City, because many had transgress'd that ancient Customs. However we have not seen any Maufoleum or Monument of Note, erected within the City Walls. But though the Walls in that Age were rais'd on the Ascent of the Quirinal Hill, yet they did not reach to the top of it.

"Hard by I remember was dug up the Statue of Rome litting, made of greenish Marble, four times as big as the common Stature of a Woman, carv'd by an able Master; and it was certainly made to be seen at a distance, which appear'd by certain To-kens in the Art of Carving. The Cardinal of Ferrara bought and carry'd it to his Garden near Monte Caballo.

I believe this is the Statue that is in the Garden of the Perretini, on the top of Tarquinius's Mount.

FLAMINIUS VACCA. "Dominick Blondus, this Year 1,94, found in his Vineyard, which is at Conftantine's Baths, on the Back of the Quirinal Hill, a Marble Statue of Apollo, as big as the Life, with Wings on his Shoulders, which I had never feen before; as also some Heads of Termini, or Idols set up for Land-marks, among which was Pan with Horns and Goat's Hair; as also Cibeie with her Towers on her Head, sitting on two Lions, by a skilful Artist.

den found four most curious Heads of Sabine Woden found four most curious Heads of Sabine Women, with their Hair dress'd after a singular manner. Also an Oval Urn of Parian Marble, on which
the Bacchanals were carv'd, that is, how the Women draw Bacchus in his Chariot; of whom some
dance, others play on Cymbals, as do the Satyrs on
Bag-

Bag-pipes. The Cardinal of Montepolitiano bought " all these and sent them as a Present to the King. of Portugal; but the merciles sea swallow'd the

" Present by the Way.

"Where this Garden of Marius was we do not

" know. Bernard Acciaiolus digging in his Farm, at Cona fantine's Baths, which are on Monte Caballo, oppo-" fite to St. Sylvefter, discover'd some broken Arches. full of Earth fallen in, and began to empty those Waults, where he found many Pieces of Columns " of the Marble us'd for Statues, thirty Spans long, with some Capitals and Bales. At the End of the Vaults, he found a Place thut up with a rough Wall, which was not perpendicular; he broke through it and made way into two Vaults full of Men's Bones. Being my Friend, he fent for me. I went " in with much Trouble, there being an Interval of " about five Spans from the Hole in the Arch to the Bones, and when we fell in upon the Heap of Bones, we could not get any found footing, fo that we funk in up to the Knees, and those Bones at the least "Touch fell away into Dust. At length we proceed-" ed fo far as to come to the End of the Vaults. They were about one hundred Spans, that is lixty feven " Feet in Length, and about thirty in Height. Being " amaz'd at that Quantity of dead Men's Bones, each of us spoke what he conjectur'd; that it either was lome of Nero's Slaughter Houses, for Nero's Stru-" ctures were close by, and consequently those were " the Relicks of Martyrs, or elfe they were the Remains of fome violent Pestilence. I gues'd, that " when the faid Vaults were not open above, the Bo-" dies were carry'd in thither through the fore Door; " and I verily believe, they all dy'd the very fame Day, and were orderly plac d there at once before they " stank. That empty Space of five Spans from the " top of the Arch to the Bones was certainly occasion'd by the finking of the Bones as the Flesh wasted away. For had the Bones been thrown in without 66 Flesh and dry, the whole Vault would have remain'd full to the top; besides the Bones would have been " mix'd together, whereas they were entire Skele-" tons:

tons; which is a Demonstration they were laid in with the Flesh on. The Wall that stopt up the Vaults, plainly show'd, that the Workmen not able to endure the Stench of so many Carcasse, had run up a Wall in great Haste. It will be your Part, worthy Sir, who are well vers'd in History, to discover the Occasion of this memorable Accimident.

In the same Place, that is, on the Quirinal Hill, is the Papal Palace; built by Gregory XIII, Sixtus V. Clement VIII, and Paul V. The Entrance is spacious and beautiful, with losty Portico's on each side, the Rooms large, built by samous Architects and adorn do with Pictures. The Pope's Chappel is embellish'd with Histories in Painting and Sculpture. The Garden is of a considerable Extent reaching towards the side of the Hill with a curious Prospect. Nardinus is of Opinion, that the old Capitol or ancient Temple stood in the Pope's Gardens, and there were in it three Chappels of Jupiter, Juno and Minerva; but others think it was in the Barberine Gardens.

It is thought the Temple of the Sun, built by the Emperor Aurelian stood on the side of the Hill towards the Gardens of Colomma, and so the Street of the same Name; some believe that Remain, which is still

flanding, did belong to the faid Temple.

Near the Church of St. Andrew belonging to the Jesuits, on the top of the Quirinal Hill, was the samous Temple of Quirinus or Romulus, the Ruins whereof were to be seen two hundred Years ago. It was founded in Honour of Quirinus or Romalus after his Death, and brought into a better Form by Lucius Papirius Consul, who there set up the first sun dyal that ever was in Rome.

At the next Cross Way is the most delightful Profpect in all Rome; for there is an open View, without any Obstruction to the Eastward as far as the Church of St. Mary Major, Northward to Porta-Pia, Westward to the Marian Hill, and Southward to

she Horses above spoken of

FLAMINIUS VACCA. "I remember that Mutius Matthai building on the Way that leads from Monte Caballo to Porta Pia, where Pope Sixtus V made four Fountains, one of which belongs to Mutius, he found an ancient Sacrifice, with a Calf and fome that officiated, a Bacchus twice as big as the Life, Faunus carrying Bacchus, a Tiger eating Grapes, a Venus and other Statues by skilful Maffers; and this Place being a Crofs Way leading to St. Mary Major, many built Houses there, and as they dug lighted upon mean Structures, which look'd like the private Baths of the common fort of People.

The Things here mention'd by Flaminius seem to have belong'd to the little Temple or Chappel of Bacchus, which stood on the Quirinal Hill, and is mention'd by Rusus; for all these Things were appertaining

to Bacchue's Sacrifices.

of Mear the Street call'd

In the Way from hence to St. Mary Major is the little Street or Lane of St. Vitalis. My Predecessor D. Claudius Stephanotius, Procurator-General of our Congregation, having order'd some Men to dig in the House opposite to that Lane, which he had hir'd some Years before, when they had sunk forty Foot in Depth, they found a Lane pav'd with large Stones, like the High Ways. By this we may perceive, what an immense Quantity of Earth has been heap'd up here from the neighbouring Quirinal and Viminal Hills, by the falling of the Rains, and Ruins of Houses sound there, and how much the Plan of the City has been chang'd. They there found Hercules's Head by a skilful Hand, but worn away.

The Lane of St. Vitalis lyes between the Quirinal and Viminal Hills. In it is the Church of St. Vitalis, formerly Collegiate, now belonging to the Je-

fuits.

ar sa palater magale de Les Marrer, dont sont FLAMINIUS VACCA. "Near the Street call'd "Vicus Felix, within my Memory was found a little "Temple, with Columns of dark African Marble, "twenty Spans High; but I do not remember when

" ther it were round or oval.

It might perhaps be the Temple of the God Sylvanus, which stood in the Viminal Vale, as appears by Inscriptions found there, and was adorn'd with a Portico.

FLAMINIUS VACCA. " In the Days of Pope e Paul IV, a Vine-dreffer, in the Farm of Horatio " Muto near by St. Vitalis, in digging found a Trea-" fure, confifting of a great Quantity of Gold Coin and orecious Stones of a confiderable Value, and ran away with his Booty. Horatio repair'd to the Vinevard, and fought for the Husbandman, till he came " to the Place where the Treasure had been hid. There " he found some Brass Vessels and broken Kettles, and fearching further, discover'd some Gold Coins, " and presently was sensible of the Theft. He imme-" dintely gave Notice to the Goldsmiths and Bankers, that in case any Person should offer them any Pieces of Gold, or Jewels, they might fecure him. At " this Time Michael Angelo Bonarota, sent a Servant of his, call'd Urbin, to change some old Pieces of Money, that were not then current. The Banker " was surpriz'd, and according to the Directions receiv'd, had the Man committed to Goale. Upon Examination he confess'd he had them from Michael " Angelo. The Judge order'd Michael Angelo to be committed. This done, they first enquire after his "Name; he answer'd, I have been told my Name was Michael Angelo delli buoni arotti, that is, of " good Increase. What Country Man are you? "They say I am a Florentine. Do you know the Mutos. (observe here that Muto was the Name of the Man that had been robb'd, and Mutos is dumb Men in which Sense Michael Angelo took it, as appears by his Answer.) Says he, "How should I know the dumb Men, who am not " acquainted with Talkers. In the mean while some 66 Cardinals, being inform'd of the Matter, fent cer-46 tain

tain prime Men of Quality to perswade the Judges to dismiss him, Urbano still remaining some time after in Prison. Horatio Muto was soon inform'd, that the Husbandman liv'd at Venice, and had been seen there. That Gentleman went away to Venice, and there unhappily sound that the Husbandman had deliver'd both the Coin and the Jewels to the state, which in return had made him free of the City, with a good Annuity. Having made his Complaint to the City, he got as much as paid for his Journey from Rome to Venice, and from Venice to Rome, and no more. This, though not very material as to the Roman Antiquities, is said for Diversion. See how Fortune made Sport with Michael Angelo in his latter Days.

Christina Queen of Sweden had that same Place dug up very much, but to no purpose, at least not to her own Advantage; for the Labourers, unless very strictly observed, secure all they find.

FLAMINIUS VACCA. " In the same Vineyard of Horatio Muto, where the Treasure was found, opposite to St. Vitalis, was also taken up an Idol of "white Marble, five Spans long, standing on a Pedestal, in a sort of a vaulted Room. About it were " many little earthen Lamps, the slenderer or nar-" rower Part whereof, in which the Wick is plac'd food towards the Idol. The Image had a Lion's "Head and Human Body, standing on a Globe, from "which rose a Serpent that wound itself about all the "Body of the Statue, and put the Head into its " Mouth. The Idol held both Hands on its Breaft, and a Key in each of them. From the Shoulders came four Wing, two of them extended up towards Heaven, and the other two down towards " the Earth. I do not think it to be of great Anti-" quity, because made by an unskilful Hand; or per-" haps it might be so old as to have been made before " the reviving of Arts at Rome. Horatio inform'd me, " that a Jesuit Divine told him, that Image, repre-" fented the Devil, who in Times of Idolatry lorded it " o'er the World, and therefore he stood upon the & Globe. X 4

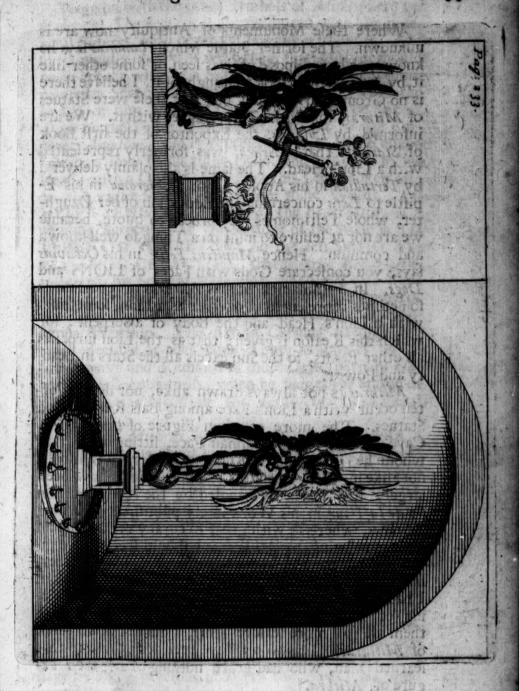
Globe. That the Serpent winding about the Body of the Statue and putting the Head into its Mouth, denoted the ambiguous Prediction of what was to happen given by Oracles. The Keys in the Hands to fignify Dominion over all the Earth; the Lion's Head the Chief and Ruler of all Beafts; and the Wings the Devil's being every where. This was the Jefuit's Interpretation. I us'd all my Endeavours to fee the Idol; but Horatio being dead, his Heirs knew not what was become of it; nor is it unlikely, that Horatio at the Instigation of the Divine, sent it away to the Lime-kilns, to dry up the Dampness it had contracted by lying so many Years in that subterraneous Mansion, or else perhaps by Order of the Iesuit it return'd to Hell.

Thus does Flaminius divert himself; but the subterraneous Mansion was no other than the Temple of the Idol, as appears by the Lamps. I saw a Sketch of this at Rome, among the Papers of the samous Engraver Peter de Samo Bartolo, with an Exposition added by I know not whom; which made it to be a God of the Sabines. Before I deliver my Opinion concerning this Matter, we will hear our noble Carver speaking of an Image very like this.

FLAMINIUS VACCA. "Within my Memory, after the digging up of this Idol, another was found in the same Place, but cut in Bass Relieve, with a Lion's Head, a human Body with an extraordinary fine Veil from the Waste to the Feet; the Arms extended, and holding a small Torch in each Hand. It had also two Wings listed up towards Heaven, and two hanging down towards the Earth, from between the which came a Serpent. On the right of it was an Altar, with Fire on it, a Label proceding from the Mouth of the Idol, wav'd over the Fire. We know not the meaning of this, because the Divine did not expound it, but any Man may see it in the House of the Heirs of Horatio Muto.

We here give the Draughts of them both.

Where



Where these Monuments of Antiquity now are is unknown. The former Statue which Flaminius fays he knows not how dispos'd of was seen or some other like it, by Bartolus, who took a Draught of it. I believe there is no Ground to question but that these were Statues of Mithras, for all the Tokensagree with it. We are inform'd by Lusarius, the Expolitor of the first Book of Statius, that Mithras was formerly represented with a Lion's Head. The same is also plainly deliver'd by Tertullian in his Apology, and St. Ferome in his Epiftle to Lata concerning the Education of her Daughter, whose Testimonies we forbear to quote, because we are not at lelfure to infift on a Thing fo well known and common. Hence Minutius Felix in his Octavius fays, you confecrate Gods with Faces of LIONS and Dogs. In Talismanick Stones Mithras or the Sun is fometimes represented altogether as a Lion, sometimes with a Lion's Head and the Body of a Serpent; for which this Reason is given; that as the Lion surpasses all other Beafts, fo the Sun excels all the Stars in Beauty and Power.

Mithras is not always drawn alike, nor does he often occur with a Lion's Face among Bass Relieves and Statues. The more common Figure of him is in a Cave, with a youthful human Face, fitting on a Bull whom he gores with a Knife, with feveral Symbols, not alike in these Draughts. These Things have been largely and learnedly handled by the renowned Philip de la Tour in his Work lately publish'd concerning Mithras, where he with great Accuracy reckons up all Things re lating to Mithras. I should freely have given him zill these Particulars to be publish'd together, had I ref lected they belong'd to Mithras; but though I had gott Flaminius's Papers, being then busy collecting of Monuments, and referring the explaining of them all to a more leafure Time, I did not at all think of Mitl gras. This would have been acceptable to that learned Man, who had heard nothing of any fuch Fi-

gure of Mithra.

To go on with the other Symbols of Mithra here represented. The Serpent is always drawn with him in feveral Figures, and I never yet faw any without it. And fo religiously observant were they, that Mitbras should never appear without a Serpent, that they fometimes painted a Serpent by the Name of Mithras, when the Image of him was not there. This is to be feen at Dijon on the Tomb of Terentius, Servant to the Emperor Aurelian. He is represented in a Bass Relieve holding a Bow in his right Hand, the left close to his Head, with a Quiver at his Back, his Legs broken off: on the right Side of him before thele Words, To MITPA rENETH, to Mithras the Procreator, is a winding Serpent. At the Bottom of the Stone is Ta TEPENTIO YNHPETHE; on the left Side O AY-PEAIANOC CEBACTOC, that is, Aurelianus Augustus to his Servant Terentius. Mithras was most honour'd by the Romans in the Reign of the Emperor Aurelian, and he promoted and encourag'd that monstrous Worship. The Art of Carving having very much declin'd at that same Time, as appears by all Monuments and Remains of those Days, perhaps Flaminius gueffes not amis, when he judges the Statue of Mithras, was made in the decay of the Liberal Arts.

Whether Mithras has been seen elsewhere with a Serpent winding about him I know not; nor do I remember on what Superstitious Account the Ancients attributed this monstrous Worship to their Deities. Flaminius also mentions a Statue wound about with a Serpent, where he speaks above of the Church of St.

Peter and Marcellinus.

This Image has four Wings; we fee but two in a Piece of the Borghese, where Mithras wing'd is on a Bull, with a youthful Face. Macrobius lib. t. Saturnal cap. 19. tells us, the Ancients made wing'd Statues of the Sun; which he says, express'd his Swiftness, But who can discover why different Numbers of Wings are assign'd, sometimes two and sometimes four? I have by me a precious Stone of the Basilidians, who generally interspers'd their own wild Notions with Idolatrous Rites; on it is cut the Figure of a Man, holding a small Torch in each Hand, with six Wings;

tho' this fomewhat resembles Mithras I dare not affirm

it to be the fame.

Mithras holds Keys in his Hands, perhaps because according to the amazing Superstition of the Gentils he was look'd upon as a Thief; and Cow-stealer, as Commodianus observes in these Words, And moreover

you represent him to be a Thief.

In one of the Pieces you fee the Wicks of the Lamps turn'd towards the Image; in the other Mithras is holding Torches. The Signification of both is the same, and plain enough; for the Persians, from whom the Romans received the Mithrian Worthip, did not give the Name of Mithras to the Sun alone, but to Fire also; and all Men know that the Fire is a Persian Deity. Hence those Lamps and Torches; for amidst all those Figures and Bass Relieves of Mithras, which are often found at Rome, tho' in feveral Shape, Mithras is scarce ever seen without a Torch.

Lastly Mithras has a Globe under his Feet, either because, as Porphyrius testifies, Mithras was reckon'd the Father and Founder of the World; or elfe the Sun worshipp'd by the Name of Mithras, plac'd upon the Earth enlightens, preserves, nourishes with his Hear, and adorns it with Fruit.

In fine we are frequently inform'd by the Ancients, that Mithras was honour'd in Dens and Caves, and his Rites perform'd under Ground. Thence it is that we take the aforesaid Figure and Bass Relieve found in the fubterraneous Passage of the Capitol, for a Reprefentation of Mithras. Thus he was worshipp'd at Rome under feveral forts of Figures. Concerning his Sacrifices. Images and Rites fee the worthy Philip de la Tour. Give me leave to add, that what Barthius delivers out of Nonnus concerning the Mithrian Rites, is fomewhat corrupted, and may be corrected by the Commentary which is in a certain Greek Manuscript of Gregory Nazianzen. This was writ in the tenth Century, and prefented with others in the Year 1701, by a Greek Bishop to Lewis the Great. We find thus much in it concerning Mithras. The forty feventh Story expresses the Torments of Mithras. It is thus; the Persians believe Mithras to be the Sun, to whom they offer many Sacrifices, and consecrate some of their People,

to his Service; but no Man can be initiated in his My-Heries, unless he have passed through all the Torments, and frown himfelf as it were infensible of Pain and Holv. They say there are four sore sorts of Torments, which he who is to be initiated must gradually endure. First he is for several Days to swim over a mighty Water; then he must cast himself into the Fire; next he must live in the Desert. and fast, and endure other things, till, as has been faid, he has gone through the fourscore Tormenis. This is unlike the Story deliver'd by Barthius, which plainly appears to be corrupted in this Particular, First he is to open the Water for many Days, which is either taken from Greek that is falfify'd, or wrong expounds were not only leen in Temples, but the P.b9

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Having declar'd how Mithras has been honour'd under several forts of Representations, we will now infert an Epitaph, making mention of Asis a renowned Priest of Mithras; as the Inscription declares; tho' the Boule, or Altar, for so it is call d, was not erected in Honour of Asis, but of his Son Lucius. It was dug out of the Ground in the Villa Confinia, whilft I was at Rome Ann. 1699, and is a folid square Stone, a Foot and a half high, and about a Foot in Breadth. I took it down that same Year, on the 17th of March, as Tomb from its Place, but to list on the any swing T

THE THE MOLITAGE APXICPHOCAT DOOR VILL VOIL OF ANKATTOT TIEN MIOPOT on the AOTKION AOAOOETHPANA TPHC CMYPNHC PATINHC ETTENIAN CODIAICI KEKAC MENON EZOXON ANAPON ATCONION DATIEDON BOM OC * OOAs SHMA TE KPTITEL fo writ.

XAPIN

MORON

JAMISO.

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the This appears, in the Editabh lately belonglif me-

O * KeINHCAC TON BOMON H * AAAON &K TOT TAOOT ΑΠΟΔΩ Сεί ΔΗΜΩ ΡΩΜΑΙΩΝ AHNAPIA * MENTA KCXIA A.

fo writ.

to his Keryles a human Afan man is intraced

That is, whe has ease were sured sured and the men a serial

The Aufonian, or Italian Earth, and this Altar or Monument covers Lucius, the Son of Alis the renowned Priest of Mithras, himself Overseer of the Sports of his beloved Country Smyrna, who added to the Nobility of his Family by his Wisdom, being the most excellent of Men.

Whosever moves the Altar, or any other thing belong-

Denariums.

Altars were not only feen in Temples, but the Practice of the Ancients allow'd of them in Tombs alfo. of that Form which nearest resembles the greater Bale of a Column. The Wretch Rood before the sepulchral Altars, fays Ovid, which yet may admit of another Interpretation. But it appears by many Inffances, that the Name of Altars was given to this fort of fo'id fquare Stones, with Epitaphs on them; for I have not feen it on flat Tables and Urns. The Mulct, or Penalty laid on such as violated Tombs is frequently to be met with; and it was once forbid not only to remove the Tomb from its Place, but to fell or lay any thing on it. This appears in the Epitaph lately brought me by my very good Friend Anselmus Bandurius, a Dalmatian Monk of St. Benedict, transcrib'd by the learned Antonius Salvinius; and it is to been feen on the Tomb of John Nardius at Florence.

ΑΧΙΑΛΕΥ C ΕΠΑΦ ΚΑ ΤΗ ΙΔΙΑ ΓΥΝΑΙΚΙ ΓΕΜΙΝΙΑ ΜΥΡΤΑΛΗ ΜΝΗΜΗ C ΤεΛεΥΤΑΙΑ C ΧΑΡΙΝ (ΤΗΝ COPON ΕΦΩ ΜΗΔΕΝΑ ΜΗΤΕ ΠΩΛΗ CΑΙ ΜΗΤΕ ΘΕΙΝΑΙ (ΕξΟΥ CIAN ΕΧΕΙΝ ΠΛΗΝ εΙ ΜΗ ΑΥΤΟ C ΑΧΙΑΛΕΥ C ΠΑΘΗ (ΤΙ ΑΝΘΡΩ ΠΙΝΟΝ . . ΕΙ ΔΕ ΤΙ C ΕΚΒΑΛΗ ΤΗΝ ΜΥΡΤΑΛΗΝ ΔΩΣΕΙ ΤΩ ΦΙ CKΩ Υ ΒΦ. This I believe was exactly copy'd; but a learned Man fancies that through a Mistake of the Carver it was cut AXIAAEYC, instead of ATXIAAEYC; yet I rather believe it ought to be AXIAAEYC, for it is easy to change the A into an A. I thus translate the Epitaph.

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Achialeus (or Achilles) Epaphra (add erected) this Tomb to his own Wife Geminia Martyla, as the last Memorial on which none shall be allow'd to sell or lay down any thing, unless Achilles be first Dead. If any Man moves Myrtala out of her Place, he shall pay into the Exchequer two thousand five hundred Denariums.

Let us return to Felix's Street, or Lane, in which on the Way to St. Mary Major, is the Villa Chigia, fmall in Compass, but very curious. The Garden is full of Water Works; the House without neatly furnish'd, and in a Closer there are Abundance of several forts of Rarities, not easily to be met with elsewhere. as precious Stones, ancient Vessels, all forts of Arms, as also a Man's Skin dress'd, thicker than a Calves Skin; an Egyptian Mummi, as it is commonly call'd, or the Body of a Woman preserv'd after the Egyptian manner, and much more of this fort. Going still along this Felix Street, we descend the Viminal Hill and turn off to the left. There is the most ancient Church of St. Prudentiana, concerning the Foundation whereof there are uncertain Reports. Here they fay were formerly Novatus's Baths, the Remains whereof Albertimus fays were to be feen at the Beginning of the fixteenth Century. They show a Well in the Church, into which they say St. Pudentiana cast the Bodies of three thousand Martyrs. The Fathers call'd Fulienses have the Place and Church, with a large Monastery. The Church of St. Pudentiana was in the Patritian Street, as may be feen in the aforemention'd Collections of our F. Mabillon, Tom. 4, and consequently this Lane retain'd its Name till the ninth Century.

Turning a little off to the Right along the same Way, we come to the Church of St. Laurence in Panisperna, the Name being thus corrupted, as is probably believ'd, from Perpernia, which Inscription was here found, and the Word alter'd by common Use was turn'd into Panisperna. The Church was built on the Place where St. Laurence was laid on the Gridiron, a part whereof is said to be there preserv'd. But in the Acts of St. Laurence we find that the Baths of Olympias were there formerly. It was one of the twenty four Abbeys in the City, now the Title of Cardinal, and belongs to the Poor Clares.

FLAMINIUS VACCA. "Where now is the Church of St. Laurence in Pane & Perna, in a great empty Vault Captain John James Interanna found a Statue twice as big as the Life, of that fort of Marblethey call Diopane; and under the Monastery a Marble Statue of Mars, fifteen Spans high, which the Cardinal of Ferrara sent to Tivoli, to add down his Garden. In the same Place were found Arches set upon Arches, adorn'd with several Imbellishments.

These things seem to have belong'd to the Baths of Olympia. The Church of St. Laurence in Panisperna, was formerly call'd in Formonso, a Name given it in the ninth Century, perhaps corrupting the Word from Forum montium, the Forum, Market Place, or square of the Hills, being the Esquiline, Viminal, and Quirinal, which here seem to meet. Thence this Part of the City is call'd Montes, or the Hills, and close by is St. Mary in Montibus, or among the Hills, and the Inhabitants in Italian are call'd Monteccioli, or Mountaniers. The Statue of Mars mention'd by Flaminius might perhaps belong to the Chappel of Mars, taken Notice of by Rusus in this fifth Region or Ward of the City.

Next we come into the Street call'd Subura; but those who are skill'd in Antiquity, tell us the Subura mention'd by the Ancients, was far from this Subura;

whereof we have spoken above.

FLAMINIUS VACCA. "I remember that Leo " Strozzi, on the Ascent of the Esquiline Hill, towards the Subura, dug up feven Statues, twice as " big as the Life, which he prefented to the Great " Duke of Tuscany, then a Cardinal living at Rome. But the noblest of them was that of Apollo, which I repair'd for him, as it is now to be feen at the En-" trance into his Palace near the Trinity, at the Bot-" tom of the winding Stairs: and fluisgs on 15 1511A adorn'd with Columns, Arcontrava, and vi

Not far from thence is the Tower of the Counts. which, according to the truest Opinion, was built in the Days of Pope Innocent III; and close by it are the Ruins of some ancient Temple or Altar. Some say it is the Temple of Tellus, or the Earth, upon no other Authority but that it is reported there was formerly in this Place a Temple of Tellus. I should think the Temple of Tellus might now be the Church of St. Saviour in Tellure, which stands at the Foot of the Esquiline Hill, in the present Subura, below the Church of St. Peter ad Vincula; for both the Name and the Situation answer. Thus the Church of St. Saviour in Tellure, might have been so call'd, because standing in the Place of the Temple of Tellus, as is the Church of St. Mary in Minerva, because built where Minerva's Temple was, and so the Church of St. Laurence in Lucina, for being on the Spot of Juno Lucina's Temple. To return to the aforesaid Altar, some suppose it to be the Temple of Pallas, in the Palladian Forum or Square, fo that the Square had its Name from the Temple, of which Martial lib. 1. Epig. 3. directing where his Book was fold, fays

The Menufery Elemana thenks of Libertum docti Lucensis quære Secundum, Limina post pacis, Palladiumque forum.

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Enquire for Secundus the Freedman of the learned Lucensis, behind the Temple of Pence, and Pallas's Forum or Square. Forum or Square. TE in the lattice as I all

To prove which they alledge, that the Statue of Pallas is to be feen on the Frontispiece and Freeze. I dare not contradict them; yet I must observe, that there are such Statues of Pallas, tho' smaller, made fast to the Wall, on the Cross-way Janua at the Forum Boarium, or Ox-Market. This Structure seems not to have been a Temple enclos'd with Walls, but an Altar set up against the Wall which is now standing, adorn'd with Columns, Architrave, and Freeze, which will plainly appear to any one that carefully views it.

Not far off is a very ancient high Wall, in which is a rude Gate, on the right Hand going in, are some Marble fluted Pillars standing, much bigger than those of the Pantheon, which are not, like those, made of one Stone, but of several. These belong to Nerva's Forum or Square, as does the rest of the Structure, whose

Walls are still entire.

FLAMINIUS VACCA. "I remember I have been told by Horatio Mario, that to adorn a certain Monastery of Nuns, now standing in Nerva's Fourm, or Market-Place, certain Peperine square Stones were thrown down, and that between every two Stones, there were on each side little Boards cut in Dustails. But what I much admire is, that the said Horatio said, they were still so very sound and firm, that they might be fit for any Work; and no Carpenter could not tell what Wood they were.

The Monastery Flaminius speaks of, is of the Order of St. Dominick, instituted for instructing of new Converted Women. The Peperine Stones are common at Rome, of an Iron Colour, and not so hard as those of Tivoli. We shall again meet with the incorruptible Wood mention'd in Flaminius's Papers.

In Nerva's Forum, or Market Place, frood the Temple of four fac'd Janus, not like those on Cross Ways, but in the Nature as Temples generally were built, the Form whereof taken from Bass Relieves Rosinus has in his Roman Antiquities. In the same Place was another Temple dedicated to Nerva by Trajan, Part whereof was remaining in the last Century. Nerva's Forum was otherwise call'd Transstorium, that is, the Passage Market Place, because being seated in the most frequented Part of the City, there was always a great Concourse of People passing to and fro.

Which we will be a P. T. XV. and redman

remove by reason of their Balk, which are eight in

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The Eighth Day. Dioclesian's Baths; the Church of St. Mary de Angelis; Marble Heads of Philosophers dug up; the Perretinian Gardens; Tarquin's Banks; the Water House; Strozzi's Gardens; Meleager and other Things found under Ground; the Churches of St. Agnes and St. Constance; a Burial-Place; the Church of St. Nicomedes; a singular Place under Ground; the Barberine Palace and Library; a large Account of its Greek Manuscripts; the Villa Ludovisia; a singular Bass Relieve; the Temple and Statue of Venus Salustia.

E begin the Eighth Day at Dioclesian's Baths; as we come to them through the Street call'd Pius, on the one side is the Fountain call'd Sixtinus and Aqua Felix, adorn'd with a Statue of Moses as big as a Colossus, and with Lions, two whereof being of the Egyptian Stone call'd Basaltes, were brought from the Rotunda or Pantheon, besides other Embellishments to set it off; on the one side the noble

noble Fronts of the Churches of St. Mary in Victoria and Sr. Susanna, and on the other the Church of St. Bernard of the Fulienses add much to the Beautiful Prospect. The Baths took up an immense Space, as appears by the Ruins. In the midft of them are very large Rooms in the shape of a Church, contrived by Michael Angelo Bonarota in the shape of a Greek Cross. Here was formerly a great Number of Columns, the Prior of the Carthufians faid there had been near two hundred formerly carry'd away and us'd in other Building. Only those are left which they could not remove by reason of their Bulk, which are eight in number, some thicker and taller than others. But those which are tallest being let deep into the Ground are only fo much above it as to be equal with the rest. Hence we guess that they were not brought hither out of Egypt by Dioclesian, but only taken from other Structures. The same is confirm'd by the Inscription of the Baths given us by Masochius to this Effect. Having bought up Structures suitable to the Grandeur of the Work. they dedicated them to their Romans, when finish'd to Perfection.

Among these Ruins of the Baths, and in the Rooms adjoyning, there are Remains of Marble casing, which the Carthusians have made use of to adorn their Church anew, Charles Maratta being their Architect. The Church with these additional Embellishments will be teckon'd one of the beautifullest in the City. The subterraneous Vaults are full as great, but the Way into them is stopp'd up, yet many Monuments of Antiquity are frequently taken out. The Monastery joyns to the Church, having a Cloister of an hundred Columns, built by Michael Angelo; it is the largest of any in Rome, and a more beautiful than solid

Structure.

FLAMINIUS VACCA. "One in my Memory being about to build a little Hut behind Dioclesian's Baths, to lay up Spades and other Iron Tools, he perceiv'd two Walls a little rifing above the Ground, and began to dig between them, and lighted on a small Hole; which having open'd every way, he let

let himself down into a Place built like a Chimney, where he found eighteen Philosopher's Heads.

"These he sold to John George Casarino for seven hundred Pieces, and his Son Julian lately sold them

" again to Cardinal Farnese, who placed them in his

between to the Male of Sever Lanor

His our Pound T William

"Gallery.

These Heads of Philosophers are probably believ'd to have formerly adorn'd the Baths; for in this fort of Baths, there were not only Places to wash, but Portico's to walk, Sports and Schools for educating Boys; besides the Ulpian Library, was formerly remov'd this ther from Trajan's Forum, for adorning of which these

Philosopher's Heads were very proper.

From the Street of these Baths there is a Passage to the Perretine Gardens, which now belong to his Eminence Cardinal Negronius. On the side of the great Gate is a Bason of Egyptian speckled Marble, formerly us'd in the Baths, as we may suppose. The House adjoyning is set off with many Ornaments and in it is a Bass Relieve of King Pyrrhus by some great Master. In the Gardens is a great Number of Statues. Bass Relieves, and Inscriptions, many of these Elegant. In the midst of the Garden is another spacious House no less adorn'd than the former; and there also are Inscriptions all about; I transcrib'd many, which either are not publish'd, or if they be are faulty. In the same Place is an Inscription on Marble, much worn and eras'd, wherein are still some remarkable Things concerning the Mint, its Officers and Overfeers. The adjoyning Gardens and Vineyard extend a vast way. being almost three Miles in Compass. Near the Garden Walls, next the Baths is the Julian Water-house. formerly the Receptacle for the Waters of the Dioclesian Baths, the large Remains whereof lye under greater Heaps of Rubbish. Close by is a Hill enclos'd with Cypress Trees, with Rome as big as a Coloffit fitting on it, which I suppose is the same mention'd by Flaminius in the fourteenth Chapter. Next are to be feen Tarquin's Banks, which cross the Vineyard like a continu'd Ridge of Hills, and run almost as far as Sr. Antony's. Below these, according to Rufus and Victor, Y 3

was the Viminal Plain under the Banks, and took up Part of that which is now the Villa Perretina. Thus much of those noble Gardens, to describe the which

would require a large Volume.

Opposite to the Villa Perretina, with only a Lane between is the Villa of Strozzi, not so large but beautiful, where many Things are daily dug up. There very lately was found Meleager, less than the Life, without the Head, yet testifies the Skill of the Carver. Close by is the Figure of a Boar stuck with Arrows, and some Body bid much Money only for the Boar. There also was taken up a Venus by an able Master, and many other Things were found in digging. At the bottom of the Trench they lighted on an Ancient Way pav'd like the Flaminian and Appian; for in many Parts of the City the Ground, which was formerly lower, has been rais'd so high by Ruins and the washing down of the Earth, that sometimes upon digging whole Houses and Temples are discover'd; as appears by Fla-

minius's Account and present Experience.

Returning to Pius's Way, or Street, we go to St. Agnes, a Mile from the City, through the Gate Pia, otherwise call'd Nomentana. The Church is Venerable for Antiquity, supported with Columns, two whereof are Alabaster; the Pavement is in a great Measure made up of Fragments of Inscriptions. The rest of it is generally known to most Men. Here Pope Liberius, returning from Exile, is said to have been entertain'd; and in the same Place, several Ages after Rothardus Bishop of Soissons presented his Petition against H nemarus of Rhemes to Pope Nicholas I, by whom he was reftor'd to his See. In the neighbouring Church of st. Confrance is to be seen a notable Model of the old Temple of the Gods; which, if we may judge by the Ruins of the other Roman Temples, cannot belong to the primitive and most flourishing Age of Architecture; for, as it appears by Viti uvins and the Remains of Temples, those ancienter Architects, working for Perpetuity, did not build Arches and mighty Piles upon fingle Columns, but applying massive Buttresses, took Care the least Part of the Work and Arch should be upheld by the Columns. We also argue it to be of later Times by the Capitals,

and Freezes, which are by a more unskilful Hand. In the latter Ages there still remain'd the Ruins of a magnificent Oval Porch, adorn'd with Pillars, whereof there is not the least Sign at present. The other Things, as Bacchus's Tomb, the ancient Pictures and the like,

have been very often spoken of.

Behind St. Agnes is a Burial Place of the common fort, and in the same nature as describ'd above. The subterraneous Passages are not far to be gone through, being purposely stopp'd up. Chance forwarded the Design of stopping them up, for several Passages were choak'd up by the Earth sinking into them. We must not forbear to observe, that in these subterraneous Burial Places are sometimes sound Images of the Apostles, like that we saw and describ'd taken out of a Tomb, whilst we were at Milan. I have been told such an Image of St. Peter, not unskilfully carv'd in the nature of a Bass Relieve, was found at Rome lying among the Bones of some Christian. With the Bones of a Woman, was found the leaden Head of her Husband, which I brought away with me from Rome.

Opposite, the Road only parting, was the Church of St. Nicomedes, whereof there is not the least Footstep at present; for many ancient Churches mention'd by Authors have been overturn'd either by the frequent ravaging of the City, or other Acci-

dents.

FLAMINIUS VACCA. "Near St. Agnes, with"out the Porta Pia, in my Memory were discovered
"many Caves, as high as a Man, five Spans wide,
and cas'd all round with Marble. Nor can I think
to what Use they were formerly put. In these they
found Bones, and they were said to be of Martyrs,
who us'd these lurking Places for Fear of the Tyrants.

Returning the same Way we go to the Barberine Palace, than which none is more magnificent throughout the City. The Monuments of Antiquity, which are there very numerous, are fully spoken of in the Descriptions of Rome. The Library exceeds all others

in Number of Books. There is also great Store of Manuscripts, especially Latin; but very few Greek, or Oriental; and though Strangers have not easy Access to the Library, yet I had Liberty once hastily to look over the Greek Manuscripts; and having, contrary to what I had been told by common Fame, found but a very small Number of them; I ask'd what was become of that Multitude of Greek Manuscripts generally faid to be in the Barberine Library; and was anfwer'd, That many Years fince, when the Manuscripts were remov'd, many of them were fold by the Porters, and thus about five hundred had been dispers'd and loft. Among those that remain I took Notice of thefe that follow.

St. Basil's Liturgy above one thousand Years old, in an uncial Character, without Accents. I am of Opinion there is no other Copy of that Liturgy so ancient: Which Work is to be suspected on many Accounts, and is by skilful Men thought not to be St.

Bafil's.

Damianus the Philosopher, of Opticks; a Manuscript of the fixteenth Century.

The Homilies of Philip Ceramita, a modern Manu-

Origen's Philosophical Works, a modern Manufcript, whose various Readings I took out and compar'd with other Volumes, that I may be able to publish them more correct.

The Epistles of Libanius, and some of St. Basil,

modern.

Here are some other Greek Manuscripts, some of

them writ by Leo Allatius.

In the next Room there are many Latin Manuscripts lock'd up, which no Man is allow'd to fee.

The Ninth Day we went to the Monastery and Library of the Reverend Fathers of St. Bafil; which Religious House, though very small, and formerly of no Note, is now by the Care and Industry of the most Reverend Father Peter Mennitius, General of the Order, enrich'd with good store of Greek Manuscripts. He being inform'd, that these Manuscripts lay neglected and unregarded in feveral Monasteries of Calabria

Calabria under his Subjection, where they scarce knew any thing of the Greek Tongue, withdrew them from imminent Ruin, and had them brought to Rome for the 116 of the Learned; and of his Courtefy and Favour to us, gave us free Liberty to make use of, and carry them home, if we thought fit. He also caus'd a Parcel of Greek Diplomas, or Charters to be brought to Rome. many of which we transcrib'd. For the Greek Tongue was in use in Calabria, and other Parts of the Kingdom of Naples, as also in Sicily, till the latter Ages; and this not only among the common fort, but among the Clergy, so that they perform'd the Divine Service in Greek, till Pope Sixtus IV order'd all to fay their Office in Latin; for they endeavour'd quite to extinguish the Use of the Greek Tongue in those Parts. Nevertheless in many Parts of that Kingdom the Common People speak Greek, but corrupted.

The Worthy Prelate of Rosciano, which is an Archiepiscopal See in the farther Calabria, told me, there was formerly an immense Quantity of Greek Diplomas, which Ferdinand Ughellus in his Italia Sacra tells us he saw; but that an Archbishop who govern'd many Years since, being tir'd with the frequent Resort of People thither, desiring to see those Diplomas, had

them all bury'd and deffroy'd

The Order of St. Bafil has spread it self much by the Addition of many Monasteries in Italy, Calabria, Sicily, Spain, and most of all in the Levant; and I was inform'd there were many of the Eastern Bafilians, subject to the Roman General of the Order, and particularly the Monastery of St. Catherine on Mount Sinai, the Monks whereof gather Alms in Sicily and other Parts of the Spanish Dominions, both to pay their Contributions to the Arabs, in whose Deserts they live, and to support themselves, and get as much Money as ferves for both those Uses. My very good Friend gave me liberty to copy the Description of Mount Sinai, and the Monastery there, exactly taken by the Patriarch Nectarius, when he went thither upon his Visitation. He also show'd me two long Glass Chalices, which were formerly us'd at Mass in the Patirian Monastery.

Contraction of the Subject times where since

We here insert a Note of some Greek Manuscripts.

A KONTAKION of the Office of the Church, of the tenth Century. Contacium is a very short Staff, to which is made fast and wrapp'd round a slip of Parchment of a vast Length, consisting of many Pieces pasted together; on which are written the Prayers, and Offices to be perform'd by the Priests at the Divine Service. There is such a one in the King of France's Library; but that is adorn'd with curious Accents and Letters.

A Bible of the ninth Century on Vellum, of a long inclining Uncial Character; imperfect at the Beginning

and End. of an excellent Hand.

A Bible from Genesis to the Book of Judges, imperfect at the Beginning and End, with Origen's Notes in the Margin, which I transcrib'd. This is a noble Addition to other Collections out of other Works, which we are making ready for Publication. It is a Manuscript of the eleventh Century, curiously writ on Vellum.

The Books of the Prophets, Vellum, of the eleventh

Century.

Daniel the Prophet, and some Homilies, Vellum, of

the eleventh Century.

Two Manuscripts of the Gospele, of the twelfth Century, Vellum.

Another Manuscript, being Part of the New Te-

ftament, of the tenth Century, Vellum.

There is a notable Manuscript of the eleventh Century, on Vellum; wherein are set down first the Testimonies and Text of all the Old Testament, quoted by St. Paul in his sourteen Epistles; and then all the Quotations out of Profane and Apocryphal Books.

Several Manuscripts of the Works of St. Basil, St. Gregory Nyssene; Pantaleon the Deacon, St. Gregory Nazianzene, St. John Chrysostome, Anastasius the Monk, Leontius the Priest of Jerusalem, Athanasius, Titus, Epiphanius, Ephrem, St John Damascene, Theodoret, Simeon

Simeon Stylites, St. John Climacus, Palladius, Maximus the Abbot, St. Dorosheus, Anaftaffus of Mount Sinai, with many more too tedious to enume. rate.

Close by the Basilian Monastery is the Villa Ludovifia, which takes up much room on the Hill Pincins and in the Saluftian Gardens. In the Vineyard an Obelisk lyes along, which formerly stood up in the Circus of Saluftins, full of Hieroglyphicks; in the thickest Part, it is four Royal Feet and a half Square. In the House is a curious Image of Pyrrhus King of the Epirots, being a Bass Relieve in Porphyry, the Head of Claudius of Brass; I pass by Silenus, Bacchus, the Statue of T. Antoninus, the Image of M. Aurelius with a Brasen Head and Porphyry Shoulders. There is also the History of Patas and Arias in Marble, all of one Stone; also the History of the young Papirius speaking to his Mother, done by an excellent Master, as related by Agellius Noct. Attic. l. r. c. 84. We spoke of the Colossean Head above at the Villa Mat-

theia.

Over the Gate on high is a Bass Relieve fixt in the Wall; on the fide of it is an Emperor fitting on his Throne, holding out his right Hand, the Soldiers standing about him with their Colours; a Man in the City Garb leads two Boys, who, as is suppos'd, are prefented to the Emperor by the Commander in Chief of the Guards, holding a Staff in his Hand; on the other fide of the Bass Relieve two Genij, or Spirits hold out a Cloth extended, on which is the Picture of the Empress with a Stick in her Hand. In the midst of the Marble Stone, between the Emperor and the Empress, rises as it were a Table for some Inscription, which does not appear. Under that Table is a Trophey and four Boys resembling Captives in a doleful Manner, two of them standing, and the other two fitting with their Heads leaning on their Hands The Bass Relieve being high over the Door, it is not easy to know the Faces; but considering the whole Connexion of the Figures, I can not perceive this can be applicable to any but M. Aurelius, the Philosopher, especially in regard that the Empress on the Cloth at the the other end of the Bass Relieve resembles the younger Faustina, the Dress of the Head and Hair, being the same as is represented in some of her Coins: for, as is known to those who have Skill in Medal, she is not always dress'd alike on Coins. The Boys, presented to the Emperor sitting on his Throne, seem to be the two Brothers Commodus and Annius Verns, when they were brought forth before the Soldiery to be saluted Casars. And there are some who believe this is the Front cut off from the Urn of Faustina, or Annius Verus; but these are Conjectures. It is here describ'd for its singularity.

" In my Father Gabriel FLAMINIUS VACCA. " Vacça's Vineyard, near the Gate Salaria, within " the Walls, is a Vale call'd, of the Saluftian Garden; " digging there, my Father lighted on a large Oval "Structure, with a Portico about it, adorn'd with ce Columns of yellow Marble, eighteen Spans high, with Corinthian Capitals and Bases. There were " four Avenues to this Oval Structure, and as many Stair Cases going up to it. The upper Pavement was of Marble of several Colours curiously laid. At each Door we observ'd two Columns of Eastern Alabaster, so transparent, that the Sun Beams " shin'd through it. Under this Oval Structure we " found some Passages, so lofry, that a Man might go upright under Ground, and those subterraneou Ways were all lin'd with Grecian Marble, We also found two Leaden Pipes, the empty Diameter whereof was at least a Span, with this Inscrip-" tion on them, NERONIS CLAUDIUS. In the " fame Place were also dug up many Medals of the " Emperor Gordian, scatter'd up and down, and some E Silver ones, but no bigger than a Brass Farthing, and with them many Pieces of Mofaick Work. At that Time the Cardinal de Montepolitiano bought " Part of the yellow Marble Columns, wherewith the Rails of his Chappel in the Church of St. Peter in Montorio were adorn'd. He also purchas'd the "Alabaster Columns, one of which being whole,

ce after wiping off the Dirt, he caus'd to be polish'd : with the others, which were broken to Pieces he adorn'd the seats. All which Ware, by him high-" ly valu'd, with other Monuments of Antiquity and "Curiofity, he defign'd as a Present to the King of ce Portugal; but when the Ship was out at Sea, un-" fleady Fortune, in whose Power that Treasure was, " deliver'd it up to the Waves. in the Villa, or Country House of Charles Muce tio, not far from the Saluftian Gardens, I remember there was found a Faunus bigger than the Comco mon Stature of a Man, holding a Child in his Arm. as also a large Vessel with Fauns and Bacchanals ce playing on Cymbals; which Mutius keeps in his "Garden. He also found many Statues, which had not " been however plac'd there anciently, for they lay without any Order, nor was there any Remain of an Ancient Structure by them. It is believ'd they to had been formerly in my Father's Orchard, where

"Charles Mutio's Farm.

The Column above mention'd of transparent Alabaster, is the same, I suppose, which now stands in the
Vatican Library, being fluted, and of the same Height
Flaminius mentions. The Faunus, or Silenus, carrying
the Infant Bacchus in his Arms is in the Pincian Gardens of Medicis, very remarkable.

there were Walls with Niches for Statues, and it is

SALLUSTIA HELPIDUS 1

What noble Temple that was above describ'd by Flaminius, is made out by the Inscription Fulvius gives us, which was found about this Place, and is as fol-

lows.

M. AURELIUS PACORUS, M. COCCEIUS
(STRATOCLES,
AEDITUI VENERIS HORTORUM SALUSTI(ANORUM
BASEM CUM PAVIMENTO MARMORATO
(DEANAE,

DD.

That is, M. Aurelius Pacorus, and M. Cocceius Stratocles, Churchwardens to the Temple of Venus in the Salustian Gardens, dedicated the Marble Pavement and what it stands on to the Goddess.

By the Word Basem is to be understood all that was under the Pavement, described by Vacca, as seems most likely; the upper Marble Pavement is mention'd by him, who very much clears this Inscription. The last Word but one DEANAE is made of the Greek Mava, and signifies Goddels. That subterraneous Part so adorn'd with Pipes, is supposed to have been built for the Priests to wash before they perform'd the Religious Rites. We do not only find the Temple of Venus Salustia, but also her Statue in the Vatican Palace call'd Belvedere, in the Angle of the Court, as is made out by the following Inscription carv'd at the Foot of this Statue.

VENERI FELICI SACRUM SALLUSTIA HELPIDUS D.D.

edels manginerifo bingin that is, dedicavit.

Plinius

We have here given the Draught of the Plan and Prospect of the Temple.

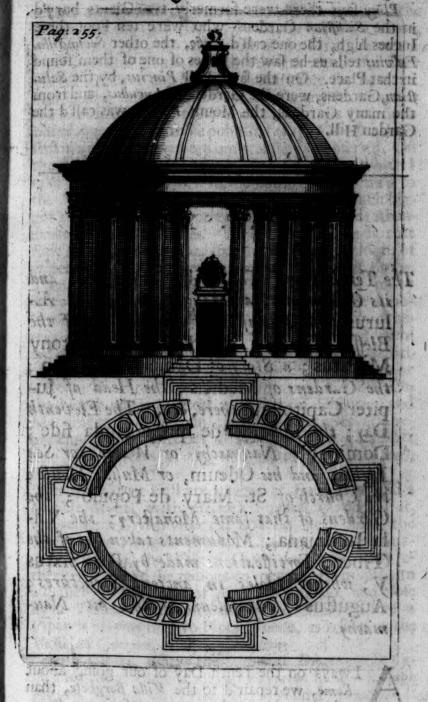
the of Madicis, very rowerhable.
What noble Temple that was above defirible by
Francium, is made out by the law reption Futuring gives
the which was found about this Place, and is as fol-

M. ADRELIUS PACORUS, M. COCCEUS, M. (STRATOCLES,

FOITUL VENERIS MORTORUM SALUSTI-

BASEM CUM PAVIMENTO MARMOR ATO

That



which nothing a better worth feeing in Pome,

mobs

money at the day Many States clack above the trans

Pliny says there were formerly two Giants bury'd in the Salustian Gardens, who were ten Foot three Inches high, the one call'd Pusio, the other Secundilla. Fulvius tells us he saw the Bones of one of them found in that Place. On the same Hill Pincius, by the Salustian Gardens, were the Gardens of Lucullus, and from the many Gardens, this Mount Pincius was call'd the Garden Hill.

CHAP. XVI.

The Tenth Day. The Villa Borghese, and its Ornaments; a Draught of the God Æ-lurus; the Monastery of the Minims of the Blessed Trinity; the Epitaph of Antony Muretus; a Story of Daniel Volaterran; the Gardens of Medicis; the Head of Jupiter Capitolinus there, &c. The Eleventh Day; the Colledge de propaganda side; Domitian's Naumachy or Water for Sea Fights, and his Odeum, or Musick House; the Church of St. Mary de Populo; the Gardens of that same Monastery; the Villa Justiniana; Monuments taken out of the Tiber; Fortifications made by Pope Sixtus V; whence Holes in ancient Structures; Augustus's Mausoleum, and his Naumachy.

A Lways on the Tenth Day of our going about Rome, we repair'd to the Villa Borgheje, than which nothing is better worth seeing in Rome, nor in all Italy. Many Statues plac'd about the Gate adorn

adorn the Entrance; among them is Berecinthia, the Mother of the Gods, the Muse Thalia holding a Vizor, Vertumnus, &c. In the midst of the Farm there is a most beautiful House, embellish'd with wonderful store of Bass Relieves and Statues, remarkable for Art and Antiquity; infomuch, that the very many Monuments are reckon'd up and taken notice of in the Descriptions of Rome, and in those publish'd of the Villa Borghese, still many more have been omitted, and unobserv'd. On the West side stands a Statue of an Emperor, which I take to be Macrinus. In the same Place is fix'd to the Wall the Statue of the Emperor Titus, much bigger than the Life, and others of the fort, and Abundance of Bass Relieves. On that South-side is that Bass Relieve of Curtius, fix'd in the Wall on high, of which we have spoken before at the Roman Forum. There also in a large Lane or Walk are many Statues of Emperors, and Gladiators. There I obferv'd four Sphinxes of the Marble call'd Basaltes, being Egyptian Work, and on the Pedestals of them are carv'd such Creatures as the monstrous Superstition of that Nation worshipp'd as Gods; as Mendes or a Goat, the Birds Trochilus and Ibis, and the like. On the North-side is as great a number of Histories and There in two Bass Relieves are re-Monuments: presented the Mysteries of Mithras, and there are two other Pieces of the like Nature in the same Villa.

In the Great Hall are Images of Emperors, and a Marble Stone, with Hector's Funeral carv'd on it, wherein the Greeks wear the Grecian Head piece, the Trojan's the Phrygian Cloke. Close by are two Images of Crispina, the Wife of Commodus, and many others. It would be tedious to mention them all. In a Gallery is the Head of Apollonius Tyaneus, and close by a Vessel carv'd with many Bacchanals; there a Piper is playing on two Pipes at once, as is seen on the Vessel of Gaetano, made by Salpione.

In a Closet, where the Statue of Diogenes the Gynick is sitting, there is also an Egyptian Idol, a strange Figure, with a Cat's Head and a Woman's Body. It is the God Alurus, mention'd by Herodorus; the Marble is so mostled as to represent the Skin of a Cat

ind

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indifferently well. We here give the Draught of it exactly taken by Monsieur du Verger, a French Man well skill'd in Antiquities and Architecture.



Returning hence by the Pincian Gate, we go to the Monastery of the Minims of the Holy Trinity, on Mount Pincius, founded for the French Nation by Charles VIII, as he pass'd in his Way to Naples. The Church though Gothick is curious, remarkable for being the Buryal Place of twelve Cardinals, and of Princes, Prelates, and other great Men. Among those Cardinals are Philip de la Chambre, of the Order of St. Burnedict,

ally made incident on the 30 at them.

county water and clots

nedict, and Rodulphus Pins, Abbot of Crassa, on whose Tomb there is no Inscription. Nor must we forget that renowned Ornament of his Age, Antony Muretus, on whose Tomb on the Gospel side is the following Epitaph, which though printed elsewhere, we believe will be acceptable to the Reader, because omitted by the latter Describers of Rome, and not to be commonly met with.

D.O. M.S.

M. ANTONIUS MURETUS LEMOVIX
AD DEI MISERICORDIAM OBTINENDAM
PIORUM PRECIBUS ADJUVARI CUPIENS
CORPUS SUUM POST MORTEM HOC LOCO
SEPELIRI JUSSIT.

ADTRIBUTIS MILLE SCUTATIS HUJUS MONAST. SODALIBUS IMPOSITOQUE ON ERE PERPETUI ANNIVERSARIJ.

NICOLAUS DE PELEVE CARD. SENONEN.
TESTAM. EXECUT. PONI MAND.
VIXIT ANN. LIX. MEN. II. OBIJT. PRID

NON. JUN. CIDIDLXXXV.

That is.

To the Honour of Almighty God. M. Antony Mutetus of Limolin desiring the Prayers of the good People for the obtaining of God's Mercy, order'd his dead Body to be bury'd in this Place; Giving a thousand Crowns to the Religious of this Monastery upon Condition they for ever keep his Anniversary. Nicholas de Pelleve, Cardinal of Sens, his Executor, erested this Monument. He liv'd fifty nine Years and two Months; dy'd the Day before the Nones of June, 1585.

Close by is also the Epitaph of another Muretus, Nephew to the Great one, thus.

M. ANT. MURETO MAGNI HUJUS MURETI FRATRIS FILIO AETATE QUIDEM ET NOMINIS CELBRITATE MINORI, SPE AUTEM ET EXPECTATIONE PROPE PARI IMMATURAQUE MORTE PRAEREPTO LUDOVICUS RIVALDUS LEMOVIX ET M. ANT. LANFRANCUS VERONENSIS EJUS TESTAMENTO AD PIAS CAUSAS FACTO SCRIPTI EXECUTORES POSS. VIXIT ANN. XVI. MEN. V. OBIJT PRID.

NON. OCT.

CIDIDLXXXVI.

That is-

To M. Antony Muretus, Son to the Brother of this Great Muretus, Inferior to him in Age and Fame, almost equal in Hope and Expectation, snatch'd away by an untimely Death, Lewis Rivaldus of Limoges and M. Antony Lanfrancus of Verona, appointed Executors in his godly Will, erected this Monument. He liv'd fixteen Tears and five Months. Dy'd the Day before the Nones of October, 1586.

The Church is notably adorn'd with Paintings; but the noblest is the Piece which represents the taking of our Saviour down from the Crofs, the like whereof is scarce to be found in Rome in Fresco. Pope Sixtus V had so great a Value for it, as to order it to be carry'd with that Piece of the Wall to the Vatican; but the Monks representing how difficult it would be to remove fuch a Mass, without endangering the Wall, and spoiling the Painting, he forbore.

Whilst Daniel Volaterran was upon this Piece, he pleasantly impos'd upon his Rivals, who, as is usual for one Master to envy another, presag'd the Work would come to nothing, and often reforted thither curiously to view, and carp at it. But he having spent seven whole Years in painting that Chappel, lest the Memory of their Malice should pass away, he painted by the side of that noble Piece the Form of a Chappel, and plac'd three Satyrs on each side of it, one of them holding a Man's Head, and showing it to the others; the other two stand by a Heap of Limbs of Men, and are weighing an Arm in a pair of Scales, a Herd of other Satyrs looking on; to which he added this Greek Verse,

Τελωμού βίον, τωῦ ή γελοίοτα] Φ

That is, We laugh at the Lives of Men, but now they are most ridiculous; that is, when his Rivals, who came thither so often, beheld that most beautiful Work finish'd with the utmost Perfection. There is also in Fresco the History of the Rebellious Angels falling, by a Sicilian Painter, who is said to have drawn to the Life many of his Enemies as wicked Angels. In this Monastery is also an Astrolabe to take Observations by Resection, made by Magnano, formely Superior of the Monastery. He was the most renowned Philosopher of the seventeenth Century. The Library most beautiful for Prospect and Situation, has this Inscription on the Front,

Non est in tota lætior Urbe Locus.

There is no pleasanter Place in all the City.

It is also well stock'd with Books. chiefly by the Industry of our good Friend Roletius Procurator of the Order. There is also the learned Francis de la Porte, who is composing a Book of the Antiquities of Narbonne, and the Ecclesiastical History of that City.

Adjoyning to the Monastery of th Minims, are the Palace and Gardens of Medicis, seated on the same Mount Pincius, with a curious Prospect, and mighty Embellishments of Bass Relieves and Statues, as be-

Z 3

comes

comes the Seat of fo great a Prince. The Gardens are enclos'd with the City Wall, on the fide next the Fields. At the Entrance into the Garden are those two Lions, only the half of one of which is ancient, for having been formerly a Bass Relieve, and the Thickness of the Marble being sufficient to make an entire Lion, the whole true Proportion was made up by John Scerano. Flaminius Vacca has more than once told us above, that he carv'd fuch another Lion, that there might be one opposite to the other for Uniformity sake. Here are also two Basons, the bottom of one of which being extraordinary thick, Cardinal Ferdinand of Medicis, afterwards Great Duke of Tuscany, by the Advice of Flaminius Vacca, as he informs us, caus'd it to be cut, and without any Damage to the Bason, got two Tables of an equal Breadth, which are in the same Place. On the inner Front of the House appears the Head of Jupiter Capitolinus; and feems to be the same that formerly serv'd to adorn the Gate of the Imperial Palace; for as the same Flaminius informs ns, it was dug out, together with its Niche, from among the Ruins and Pilastres of the Imperial Palace Gate; among which it lay tumbled down. Here is also that Silenus holding the Infant Bacchus in his Arms. which was faid above to have been dug up in the Salustian Gardens. The Wall and Front of the House next the Gardens, is set off with Bass Relieves by a most skilful Hand, but most of them spoken of by others; as also with Brass, Porphyry and Marble Statues; in short nothing is wanting to adorn it in Perfection. In the Garden stands a small Structure, provided to Place the History of Niobe. Nothing can be more curious than these Figures; they do not only express the Motions and Gestures of the Body, but the very Passions of the Mind, as Grief, Dread and Fury in the feveral Faces; the other Thing are well known. There are mighty fubterraneous Passages in the Gardens, like Burial-Places, which are not to be gone into without Caution.

The Eleventh Day we went first to the College de prepaganda side, surnish'd with printed Books almost in all Languages, principally erected for the educating Multitudes of Youths, to the end that being taught a

virtuous

virtuous Course of Life, and the Rules of the true and ancient Religion, they may fow the Seed of the Orthodox Faith in their feveral Countries. Then croffing that they call the Spanish Street, from the Embas. fador of that Nation's fettled Residence there, we come to the Remains of Domitian's Naumachy, or Place for representing of Sea-Fights, at the Foot of Mount Pincius; this Naumachy which was destroy'd soon after the Death of Domitian, may still be known as to its Situation. Domitian, as Suetonius informs us, erected A Course for running Ho ses, a Musick House, and a Place to represent Sea-Fights, with the Stone whereof. both fides of it being burnt, the Circus Maximus was afterwards built. It is not well known, what fort of Structure the Odeum or Mulick House was, nor is the Form of the Odeum only controverted, but even the Original of the Name. Some derive it and nie odo, that is, from a Way; others from the Word own, a Song, or of of, a Singer, whence of Fior, or Odeum. From these two Significations they divide into several Opinions, I am more inclinable to the latter. In the first Edition of Suetonius, publish'd at Milan 1475. it is not call'd Odeum, but Exmethodium.

Close by is the Church of St. Athanasius, with the College of the Greeks adjoyning to it. Petrus Arcudius and Leo Allatius were bred here, but it afterwards sell to the Jesuits. Hence we proceed to the Gate once call'd Porta Flaminia, now del Popolo, at which all Strangers, and People from beyond the Alps enter Rome; concerning whose Street, Obelisk, and magnificent Prospect much is said in the present Accounts of Rome. On one side of the Street appears the Church of St. Mary del Popolo, adorn'd with carving of great Masters, and exquisite Paintings. Concerning the Altar of it, erected in the same Place where the Church now stands by Pope Paschal II, we have this Account in the Inscription set up in the Choir, which, for its singularity, is here in-

serted.

Altare a Paschali Papa II Divino afflatu,
ritu solemni hoc loco erectum;
quo dæmones
proceros nucis arbori insidentes
transeuntem hinc populum dire insultantes
confestim expulit,
Urbani VIII. pont. max. autoritate
excelsiorem in locum quem conspicis
translatum suit.
An. Dom. MDCXXVII.

That is, This Altar folemnly erected by Pope Paschal II, in this Place upon a Divine Inspiration, by which he soon drove away the tall Devils, who sitting on the Nut Tree, cruelly insulted the People as they pass'd by, was by the Authority of Pope Urban VIII, remov'd to the Higher Place, where you now see it, in the Year of our Lord 1627.

To this joyns the Monastery of the Augustinians, and their Gardens, much fam'd for being the Burial-Place of Nero, according to ancient Tradition. Here: Water-Pipes, Vaults, and subterraneous Ways run far under Ground; and we may suppose they were formerly Burial Places; for these Parts are believ'd to have been without the City Walls before the Days of the Emperor Aurelian. Our noble Carver gives this Account of them.

FLAMINIUS VACCA. "In the Vineyard of the Fathers of St. Mary del Popolo, adjoyning to the Gardens of the Medice an Villa, there are many Water Pipes, which I remember I have seen, and other Vessels for Water, as also a mighty Cask to receive the Water, remarkable for its Magnis ficence.

The first Place we meet with out of the Flaminian Gate, is the Villa Justiniana, full of ancient Monuments. This exceeds all others in plenty of Marble Vessels most artificially carv'd with Bacchanalian Mysteries and Sports. There is also great store of Statues, and among them that Colossus representing the Emperor Justinian, from whom the present Family of Justiniani boasts its Descent. There is also a Column for showing the Number of Miles, and Abundance of Inscriptions, some of which I took down.

FLAMINIUS VACCA. "I remember that a "Man, who made it his Business to take up Boats and other things of Bulk that were sunk in the Tiber, being about to fetch up a Wherry that was funk, div'd between the Flaminian Gate and Ripetta, and brought up a Conful holding some Papers in his Hand, but through length of Time he had lost his Head. It was made of the Marble generally us'd for Statues by a most skilful Workman. This Statue is now in the House of Palumbus the Notary, behind St. Mary in Via. The Man told me he had there lighted on many Pieces of Marble, which he durst not take up without leave.
He dy'd some time since, and his Name was Paul Blanchinius.

Frequent Experience has made it appear, that not only a vast Quantity of Statues and other Works in Marble lye hid in the Tiber; but very many Romans inform us, there are Treasures formerly cast in, and that Coins of all forts are daily taken up.

In the Popedom of Paul IV, I remember I saw a very great and high Heap of Stones in the Street call'd del Popolo; and by Order of that Pope the said Heap was remov'd and laid level with the Ground. But without the Gate del Popolo there are two Fortifications like Bulwarks, not long since made of the Country Marble Stones squar'd; in which there are Holes, made by the Goths to pull out

out the Brass Cramps that bound them together, as may be feen in other ancient Structures through-" out the City; and as I have observed they us'd so to pierce into the Joynts of Marble Stones, that the same Hole might reach two Stones at once, be-" cause there the Cramps lay, and were not other-66 wife to be taken out. But the Holes which were ingle between two Marble Stones in those Fortifications, were parted and divided by the Stones having been remov'd and differently plac'd, which is a plain "Demonstration, that they had been brought thither " from other ancient Fabricks. But when Sixtus " IV, who was always much addicted to building, " had built St. Mary del Popolo, to the end it might ever stand in memory of him, the Church being close to the abovemention'd Gate, where in time of War it might be eafily beaten down, he erected " those two Bulwarks, to secure both the City and the Church. The Marble Stones he made use of " were taken from the aforemention'd Heap, which " could be no other than a Mausoleum, for we fee "that formerly the Tombs were near the City Gates and on the High Ways, and you yourfelf, worthy " Sir, (he directs his Discourse to Simoneta Anastasius) have such a Mausoleum as this at Perugia, next the " Gate.

This I believe is the only true Reason, why we see fo many ancient Structures mark'd with those Holes. For as to what some fay, that there were Holes made on the outside Wall of the Coliseum, to let in Poles to fasten others to those that were let into the Ground for throwing of Sails over them, like Tents to fell Goods in, as is still us'd in several Cities; this I say seems to be spoken without consideration, since the like Holes are to be seen at the very uppermost Layer of Stones of the same Colifeum, and so in other Buildings where there was not use for Tents; as for instance, in these Columns which are still in the Roman Forum, next the Architrave, there are such Holes, and looking farther into them, there appears as it were the Bed of the Brass Cramp, which Cramp the Goths drawing

drawing by main Force from the faid Columns, they

mov'd a vast Stone out of its Place.

In the Street call'd il Corfo, or the Course, are to be feen the Churches of the barefoot Augustinian Friars. call'd Fefu Maria, and that of St. Charles of the Milanese, both most curiously adorn'd. Not far from the Church of St. Charles, in the House of Fioravante are the Remains of an Imperial round Mausoleum, the Ornaments whereof long fince dropt off, have been carry'd away. He had built that Place, fays Suctonius, between the Flaminian Way and the Bank of the Tiber, in his fixth Consulship; and had then laid open the Woods and Walks about it for the use of the People. The same Augustus had also made a Naumachy close by, as Suetonius tells us a little higher; as also a Sea Fight about the River Tiber, digging up the Place where now is the Imperial Grove. All these things were without the City Walls, as was requifite for Tombs to be; for before the Days of Amelian, the Walls role up at the Ascents of the Capitoline and Quirinal Hills. There are some fort of Arches still remaining in Augustus's Mausoleum, where the Tokens of ancient Painting are almost blotted out. Opposite to the Mausoleum were two Obelisks, one of which is fet up before St. Mary Major, the other lies bury'd close by.

CHAP. XVII.

The Twelfth Day. The Church of St. Laurence in Lucina ; the Sun-Dial ; the Virgin Water-House; an Obelisk found; the History of the Portugal Arch; the Palace and Library of Chiggi; a famous Manuscript of Dionysius Halycarnasseus and others; the Library of the Imperial Cardinal; some remarkable Things of the Church of St. Mary in via lata; of the new Arch; Bass Relieves found about the Palace of Colomma; the Collection of D. Livio Odeschalchi; a wonderful precious Stone representing Alexander the Great, and Olympias; the Figure of Antony and Cleopatra in another notable precious Stone. The Thirteenth Day. The Palace Borghese; the Monastery of St. Mary in Campo Martio; the Hill Citorius; why so call'd; Antoninus's Portico; the Monastery, Church and Library of St. Mary in Minerva; the Statues of the Nile and Tiber where found; some notable Things dug up under the Church of St. Stephen de Cacco; some remarkable Particulars of the Pantheon.

HAT Part of Rome we are now surveying, as bounds every where with stately Houses of Princes and Noblemen. They generally call them Palaces, not only magnificently built, but beautify'

tify'd with Statues and Monuments of Antiquity, as is mention'd in several printed Accounts. We began the Twelfth Day at the Church of St. Laurence in Lucina. Some think the Name taken from Lucina a Christian Matron; but I rather agree with those who derive it from the Temple of Juno Lucina; as the Church of St. Mary in Minerva, is call'd from the Temple of Minerva, whose Ruins were still there in latter Ages; whereof it were easy to bring many more Instances. This we speak of was repair'd by John de Rupescissa, Cardinal and Archbishop of Roan. In the Street where it flands were found in the fixteenth Century the Remains of the famous Sun Dial erected by the Emperor Augustus, which show'd the Hours by the Shaddow of an Obelisk, erected in the midst of it, falling on Lines of Brass; it was also adorn'd with Symbols of the four Winds. It was dedicated to the Sun, as the Inscription declar'd.

Our above mention'd Anonymous Author of the ninth Century, takes Notice, near the Obelisk of St. Lanrence in Lucina, of the Virgin Water-House or Aqueduct upon Arches, which were then broken down. as is there express'd, which confirms the Opinion of Nardinus, who brings the Virgin Water into these Parts. The Virgin Water, as may be feen in Caffiodorus Form. 6. Is suppos'd to have been so call'd. becanfe not defil'd with any Filth. For whereas other Waters are fould with some mixture of Earth upon too much Rain, this running continually pure is like the Air that

is always serene. Close by stood an Arch, not long fince fallen down. call'd the Arch of Portugal, which feveral Authors

ascribe to as many Emperors; some to Domitian; some to Claudius, or Drusus; Nardinus to Mark An-

tony, but without sufficient Authority.

FLAMINIUS VACCA. "The Arch now call'd de Portugallo, or of Portugal, has the Name because the Portugueze Embassador liv'd there; for it was " before call'd Arco delli Retrofoli, because, according " to the vulgar Opinion, this was the Name of a most " Noble Roman Family, to whom the Arch belong'd." cc But

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"But I believe the Name was deriv'd from Tropheys, "which were represented by Bass Relieves plac'd on the Arch; and that the rude Multitude, instead of saying Arco delli Trosei, the Arch of the Tropheys, call'd it Arco delli Retrosoli. A Bass Relieve found here in my Time, represented Ensigns carrying Tropheys in their Hands; for which reason I am altogether of this Opinion.

in a Diary, never made publick, which I have by me, this Arch is call'd Arco di Tripoli, which may perhaps make for Flaminius Vacca's Conjecture.

FLAMINIUS VACCA. "I remember that in the Days of Pope Sixtus V, the Knight Fontana, found a mighty Obelisk, of Egyptian speckled Marble, near St. Laurence in Lucina, towards the Field of Mars. Which being told Pope Sixtus, he order'd Fontana to discover it all, that it might be erected in some convenient noted Place. The Knight perceiving it had been impair'd by Fire, and acquainting his Holiness with it, was the Cause

" that he chang'd his Mind. "I remember, that in the Days of Pope Pius IV. " a Goth came to Rome, and brought a very ancient Book, which treated about a Treasure. In it was a Symbol of a Serpent, and a finall Figure, repre-" sented in a Bass Relieve of a small Prominency, which Figure in one Hand bore a Cornucopia, and with the other holding out a Finger pointed at something on the Ground. The Goth made fuch a strict Search, that he found those Symbols most plainly " represented on the side of the said Arch. I see no " other Symbols carv'd on the Arch, but those here "mention'd; nor is it to be question'd but they were plac'd there by him that built the Arch. The Goth having found the Place, had recourse to the Pope, " who having heard him, answer'd, it belong'd to the "Citizens of Rome to grant him that leave. He aphimself to them, and having propo'd the Matter, " and obtain'd their Permission to dig for the Trea-" fure

" fure, fell to work immediately, and hew'd out a se fort of Door in the fide of the Arch with a of " Chissel, intending when he came to the middle of " the Pile, to fink down into the Earth. This I was told by Lucertola, a Stone-cutter, who was em-" ploy'd in that Work. But the People mutinying. the Goth was forbid proceeding any farther, they alce ledging that the Arch would fall, and that the Goths of still retain'd that outrageous Temper of destroying the Roman Monuments. Thus the Goth departed, without finishing his Work; but the Hole made by the Stone cutter is still there to be feen. Though " I insert fome Things in these Papers, which do not or properly belong to your Defign, as not appertaining " to ancient Monuments; yet there being fomewhat worth the hearing in them, I thought they were not to be omitted.

What Flaminius here relates, does not in the least alter the Opinion I declar'd my self to be of above, when I spoke of Caracalla's Circus; but what he says of the Goth, and the Tokens of a hidden Treasure looks something like a Fiction; for either that Goth must have receiv'd that Symbol by Inheritance, deliver'd down from his Ancestors to his Age, after above eleven Centuries, which is not at all likely; or else he must have found out the Place and Token of the Treasure, at so great a distance, by a Diabolical Art, which scarce any Man in his Senses will believe. Besides that, he does not testify the Matter of his own Knowledge; but says he had it from a mean Person.

Proceeding on the same Way, we come to the Antonine Street, one side whereof is taken up by the Palace of Chiggi; for it is very large, and curiously surnish'd. Nothing is here more remarkable than the Library, which is inferiour to very sew for the Number and Excellency of printed Books. Besides it is well stor'd with Greek and Latin Manuscripts. I was not permitted to observe the Condition and Antiquity of the Latin; but, as some say, they are most of them modern, of the Asts of Pope Alexander VII,

who was of the Family of Chiggi; some of them written with his own Hand. I took the following Note of

A Greek Manuscript Bible, on Vellum, of the twelfth

Century.

A Vellum Manuscrip of the tenth Century, beautifully writ, containing all the greater and leffer Prophets, with Origen's and Helychius's Commentaries, and the ancient Epiftles and Prefaces.

Another Manuscripts on Silk, containing all the Prophets, with some Things struck out, and Asteriscs or Stars, and some Mexaple Readings, that is of the fix

several Translations, in the Margin.

Another modern Manuscript with many Readings of the Hexapla or fixfold Translation. I us'd all postible means to prevail with Prince Chiggi to permit me to transcribe those Notes, and waited long at his Palace, making use of the Interest of very great Men. but he would never confent.

The Acts of the Apostles neatly writ, in the Year of the World, according to the Greek Computation, 6902, which is of CHRIST 1394. There is also the Hebrew Bible most curiously written, and the Gospels

in Armeniack.

The Office of the Holy Week in Capitals, of the ninth or tenth Century.

Sr. Bafil of Baptism.

His Homilies of the tenth Century, Vellum,

St. Gregory Nazianzen's Orations, of the eleventh Century, Vellum, and the sound of the sound

His Epiffles of the fourteenth Century Silk.

His Poems, Lives and other things.

A Manuscript containing several Prayers, out of St John Chrysoftome's Homilies.

Theodoret on Isayah, of the twelfth Century, Vel-Surni abase es si trot s'erate

lum.

The fame Vellum, with his Commentary on the Epistles of St. Paul, of the tenth Century.

The Lives of the Saints in three Volumes, Vellum,

of the tenth and eleventh Century.

The Lives of the Saints for the Month of May, Vellum, of the tenth Century; the Index whereof Pope Alexander VII writ with his own Hand.

Some

Some Devotions of St. John Climacus, Vellum of the eleventh Century.

Pandetts, or Collections out of several Fathers, of

the fourteenth Century.

Helias Cretensis on St. John Climacus, a modern Book:

Joannes sadyis , and Cosmas's Logick of the eleventh Century.

Some Orations of Nicolaus Cabafila.

Some Works of Emanuel Chrysolora.

Xenophon's Cyropadia, modern.

A Vellum Volume most curiously writ, of the tenth Century, containing the History of Dionysius Halycarnasseus, with that Author's Picture in the Front, which looks to have been exactly copy'd from an ancienter Book, and painted in Miniature. I never saw any Book of that Authors so ancient and so fine.

Libanius's Orations and Declamations, of the tenth Century, Vellum.

Proclus on the Timeus.

Plotinus of the fourteenth Century.

Dionysius Periegetes, of the fourteenth Century, Silk.

Andocides, modern.

Sophocles and Nicander, with Notes, modern.

In the midst of the Street stands the Column of Antoninus, to the Top whereof there is an Ascent of 194 Steps, the exact Description of it is publick.

On the other side of the Street is the Palace of Cardinal Imperiale, which virtuous and ingenious Person always allow'd us easy Access to his Person, and free Use of his Books; for he has a Library that is remarkable both for the Number and Excellency of the Books. He never denies Access to any Man that is addicted to Literature, and keeps very learned Men in his House. Among them is Philip de la Tour, renowned for Learning, and particularly for Knowledge in Antiquity, whose notable Works of the Monument at old Antium, of the God Mithras, of Belenus and the Aquileian Gods, are in the Hands of all ingenious Men, for which Reason Pope Clement XI, who regards

gards Merit and not Favour, has lately preferr'd him to the Bishoprick of Adria. Another of them is Justus Fontaninus, already known by the Works he has publish'd, now compiling the History of Aquileia, being very capable of so great a Work, as appears by those Pieces he has publish'd. These Friends we made use of at our leasure Time in Rome, and were generally well receiv'd by them, of whom we borrow'd many Particulars for our Purpose, as is frequently mention'd in this Diary.

I took a Note of these few Manuscripts in the Li-

brary of his Eminence the Cardinal.

Titus Livius, written in the Year 1449.

Saluft of the same Age.
Salvian of the same Age.

FLAMINIUS VACCA.

The Life of Pope Alexander VII, by Cardinal Pala-

Holding on the same Way, we come to the Street call'd de Sciarra, where many Remains of ancient Monuments have been found, as we are inform'd by

" The Sciarra Street had

its Name from Sciarra Coloma, who formerly liv'd there. In the Days of Pope Pius IV there was found in it the Fragments of Claudius's Arch, with carv'd Histories, and the Image of Claudius. John George Cafarinus bought them, and they now stand in his Garden, near St. Peter ad V incula. The rest of the Fragments I purchas'd, whereof there were 136 Cart Loads. The whole Work was of Italian Marble, only the Base of the Greenish fort. But a

few Years fince, a Heap of Marble Stones, full of Historical Bass Relieves, which seem'd to be one side of the Arch, appear'd above the Ground; whence

it was all afterwards remov'd by the Romans, and us'd in the Work on the Plain of the upper Stair-

" case, going to the Capitol.

Hard by is the Church of St. Marcellus, where formerly Pope Marcellus was put to clean Stables. On the other fide of the Lane is the Church of St. Ma-

ry in via lata, having formerly taken its Name from the Street; for the End of the Flaminian Way was call'd Via lata, the broad Way. On the Altar is a small Picture done by St. Luke, as some say. Under it is a Cave, or Vault, where they tell us St. Peter, Martialis, Paul and Luke formerly liv'd. Nor are we to omit what is deliver'd by an Author not made publick, whose Papers I have by me, and who was an Eye-witness, in the Year 1491, Imnocent VIII being Pope.

"On the 23d of August was begun the Work of St. Mary in via lata, that is the demolishing of the Church and building of another, with the throwing down of the Triumphal Arch on which it was partily built. For the building of the Church the Pope is said to have given four hundred Ducats, the Vice-chancellor three hundred, the Chamberlain two hundred, and the Master Builders the rest, upon Condition that all the Marble and Freestone found

" should be their own, "The next Day, being the 24th, the High Altar in the faid Church was remov'd, where there was " a Door, being a long Shell of Porpyhry, in which many Relicks were found, particularly in a white "Linnen Bag some Relicks of many Martyrs, the Bodies of St. Hippolytus, St. Darius and their Companions, where there is an Account on Parchment of the said Relicks, and a Memorandum that they were there laid by Pope Leo IX, who liv'd in the " Days of Henry IV, 1049 together with many Bishops and Cardinals. In another Linnen Bag, are the Re-" licks of other Martyrs, with an Inventory of them and Particulars on Parchment; in a third Bag o-" ther Relicks of Saints and Martyrs, without their "Name: In a little wooden Box some of St. John " Baptift's Garments, and a Bone of St. Philip; in a " small Casket a Piece of CHRIST's seamless Gar-" ment; in another little wooden Case, many Re-" licks wrapp'd up in Clothe, some of our Saviour's " Cross, of his Sponge, of the Blessed Virgin's Gar-A 2 2 ment ment. and many Relicks of other Saints; also the Relicks of St. Stephen Martyr, and some Earth of our Saviour's or of the Blessed Virgin's Tomb. Lastly in a little Box, two Spans and a half long, and a Span and a half broad, were found the Bones of St. Agabytus (fo spelt); all which Things were again laid up in the Porphyry Case, where they were before, and the said Case was laid up in the Church of St. Cyriacus, where the High Altar is design'd to be, and to keep it there with Persons to look to it; and the Bones of St. Agabytus were wrapp'd up in a Cloth, with Letters cut in a Leaden Plate, importing: Istud est Corpus S. Agabyti (fo spelt). This is the Body of St. Aga-bytus.

I scarce question but that this Arch here mention'd, was the new Arch fo call'd by Rufus; for Ful. vius fays thus of the Arch at St. Mary in via lata. That whose Marble Ornaments we saw lately taken up with Tropheys af Barbarians certainly appears by the Embellishments to have been erected by the latter Emperors. Marlianus confirms the same Thing. Near the same Church, says he, fix Years since were dug up the Remains of a Triumphal Arch, on which were carv'd the Images of Victory, and Tropheys; of the Infeription of which Arch only this could be read, VOTIS X. and VOTIS XX. Which Inscription, as is well known to those who have skill in Medalling, looks like the Age of Constantin, and shows this Arch to be more modern than all the others Rufus speaks of in the Vialata; and therefore this must be supposed the new Arch; for on the aforesaid Way he reckons up the Arches of Marcus and Verus, that of Gordian and the new one, fo call'd because erected after all the others, that is, in the Days of Constantin.

Hence we go into the Street call'd, of the Holy Apostles, hemm'd in on both sides with the Church of the same Name and most stately

Houses.

FLAMINIUS VACCA. "I remember that in the Street of the Holy Apostles there were found many greenish Marble Stones, very large, square, and much decay'd, which had been heap'd up there by our People in latter Times. I took Notice that these Fragments were not dropt from the Neighbouring Ruins, nor fallen down in that Place accidentally as they lay. But the Heaps lying about in several Parts of the Streets, and being troublesome to the Citizens, who could build nothing there, because, by reason of the Barbarity of those Times and their Unskilfulness, they knew not how to apply those Marble Stones to erect a noble Structure, they therefore dug a Pit and cast them into it, which is the Cause of their lying in a disorderly Heap.

Adjoyning to the Church of the Holy Apostles is the Palace of Colomma spacious and nobly surnish'd, commonly describ'd in the late Accounts of Rome.

FLAMINIUS VACCA. "I have been told that Pope Paul III, brought those two Captives, now standing on the Top of the Farnessan Stairs, from the Portico of the Palace of Coloma, where the Cardinal of Florence now lives: But I believe they had not been long before carry'd to the said Portico; for, as is easily to be different'd, they are carv'd by the same Master as the Trajan Pillar; and such Captives stood upon some of the Arches that enclos'd the Column, next the Palace of Coloma, and perhaps they were taken from thence by the Colomas, when they were building.

To this Purpose see what is said below out of the same Flaminius's Papers, when we come to Trajan's Pillar.

Just opposite is the Palace of Cardinal Chiggs, inhabited by Livius Odeschalchi, whose Collection of Rarities is reckon'd one of the finest in Italy. There is an entire Series of Gold, Silver, and Brafs Coins, and in each of them are many very scarce Pieces both Greek and Latin. There are also very singular Medals of the largest size, which would require much Time to explain them; we were only permitted to view 'em curforily. Besides there is a good Quantity of precious Stones, curioully cut with Heads of Emperors and Empresses. The finest of all is that wonderful Agate about five Inches long, and three in Breadth, with the Heads of Alexander and Olympias curiously cut on it, but they are fide Faces, fo that only one fide of them is feen, the Carving not being very high, and Alexander's Face hiding that of Olympias. only the upper Lines of her Face are to be seen. We had a Jewel like this a long time in our Custody at Paris, which was of great Value and extraordinary for the cutting being an Agate, representing M. Antony and Cleoparra in a remarkable Garb most artificially cut, to the lower Part of the Breaft. It will not be difpleifing to I overs of Antiquity to give a Draught of them in this Place. the, a svil more someway to linker.

The second of the contract of



This Stone is better than the Livian, because they are both full Faces, and rise an Inch above the stat. And M. Antony's Face is most remarkable; for that the skilful Artist has not only represented the natural Lineaments of the Face, but has given it an Air of Life, if we may so call it. The Stone is four Inches every Way, as here represented.

In the said Prince Livio's Museum there are many

Marble Statues and Images, several by very able Masters; as also noble Paintings, extraordinary delightful

for their Rarity and Beauty.

We began the Thirteenth Day at Prince Borghese's Palace, univerfally celebrated for its magnificent Stru-Aure, and coffly Furniture. There are also many Pieces of the most famous Painters, remarkable for their Number and Value, which, according to our Custom we forbear to enumerate. In a Piece of Mosaick Work is the Picture of Pope Paul V, of the Family of Borghese, made of Stones so very small, that they tell us, there are four thousand to represent his Beard. Not far from hence, in the Field of Mars, is a Monastery of Nuns, who having been formerly translated from Constantinople to Rome, quitted the Order of St. Bafil, in which they had liv'd till then, for that of St. Benedict. They brought with them from Constantinople to Rome a small Picture of the Blessed Virgin, done, as they fay by St. Luke, which is held in great Veneration to this Day. Hiscinthus de Nobili, a Roman of the Order of Preachers, has publish'd a History of this Monastery in Italian.

Hard by is the little Hill now call'd Monte Citorio, about the Original of which Name, the Describers of Rome are at Variance. Some will have it so call'd from the Neighbouring Enclosures, in Latin Septa, whence Septorium, and corruptly Citorium; others derive it a citando, from Summoning, because Courts of Justice being held there, it was usual to summon those to appear that were to stand Tryal, whence it was nam'd Citatorium, and in Process of Time Citorium. I am of Opinion that Fulvius has hit off the true Original of the Word, who fays it was call'd acceptorium. for accepting, that is gathering of Votes, and fo corruptly it came to Citorium. This Opinion is confirm'd by a Charter in the Archives of the Augustinians, a Copy whereof we here infert, and in it, that they now name Monte Citorio is call'd Mons Acceptabilis. The Charter runs thus.

[&]quot;To our beloved in CHRIST, Agnes. Abbess and the Sisters of St. Mary in the Field of Mars, Health and Apostolical Benediction. Those Things which are

4 are either amicably, or judicially determined by the "Authority of the Apostolical Mandate are to remain if fix'd and unalterable, and lest they should again be call'd in Question, in Process of Time, their Me-" mory is to be perpetuated in Writing and confirm'd "with the Apostolical Signature. And whereas there has been long Debate between your Monastery " and the Churches of St. Tryphon, of St. Saviour de Serra, of St. Nicholas de Prafecto, and of St. Blaife " de MONTE ACCEPTABILI, concerning the Parochial Right over the People living from the " House of Paul John de Mitia, and downwards " from the House of the Bucacani, and downwards from the Via Major, running by the Tower of Aimeldrigus de Sforza santto, and downwards on both
fides of the Way from the Monk's House, and down-" wards from the House of Benancase de Romanello, " and so on; at length Pope Lucius, our Predecessor of happy Memory, referr'd that Cause to be finally " determin'd by our beloved Sons the Rectors of the " Roman Brotherhood; who being inform'd, that " your Monastery had held the said People as their "Parishioners for forty Years past, without Interruption, till that time; and thereupon clear'd you and your Monastery of the Allegations " brought against you by the adverse Party concerning the faid People, adjudging to you and the faid "Monastery those People, as you were before known to have held them. To the end therefore that the faid "Iudgment may ever stand good, we do by our Apo-" stolical Authority confirm, and by this present Deed ratify it, as it has been duly decreed and is contain'd in the Record thereof fully made, ordaining, that no Man presume to infringe this our Deed of a Confirmation, or any way rashly to oppose it. "And if any Person shall dare to attempt it, be it known to him, that he shall incur the Indignation of Almighty God, and of his Bleffed Apostle: Peter and Paul. Given at Verona the fourth Day before the Calends of March.

Where we read Kal. for Calends there is a Dash of the Pen, which we cannot affirm whether it means Calends or Ides. This Pope is Orban III, who made this Deed in the Year 1187. It plainly appears by the Churches that the Hill there call'd Mons Acceptabilis is the same now nam'd Monte Citorio. It was afterwards call'd Mons acceptorius, and at last by corruption Citorio. But this Hill was levell'd with the adjacent Ground, when Pope Innocent XII of Bleffed Memory erected a stately Structure for the Courts of Justice, and a Square for them. Not far from thence were the ancient Hedges or Enclosures of the Field of Mars. which some believ'd had communicated their Name to the Hill, supposing it to have been call'd Septorium from the Word Septa, Hedges or Enclosures, and thence corruptly Citorium; whose Opinion cannot prevail, fince, as I believe, the true Original of the Word is found out.

Having gone through a small Lane there is in the Way, we meet with the Remains of most noble ancient Portico's, confifting of eleven fluted Columns of the Corinihian Order, with Attick Bales; the Capitals, Freezes and Cornice Artifically carv'd. Some think it was the Portico of the Argonauts; but they who faw the Ruins about the Portico in the latter Ages, fay it had the shape of that fort of Temple which they call Pseudodipteron, that is, adorn'd all round with Wings and Rows of Pillars, and, by an Inscription dug up close by, judge it to have been built by Antoninus the Philosopher, and to be the Temple of Antoninus, concerning which P. Victor says thus, The Temple of the Divine Antoninus with the Column

that had the winding Stairs in it, which is One hundred feventy five Foot high, has in it Two hundred and fix-

teen Steps, and Fifty fix Windows.

FLAMINIUS VACCA. " I have been told by my "Father, that the Street where the poor Orphans live, now call'd di Prete, or of the Priests, was " formerly nam'd di Pietre, of the Stones; and that " on Account of a vast Quantity of ancient Fragments dug up there in the latter Ages. Whilst I was look"ing on my self to see them dig there, they found fome Bases, or Pedestals, with Tropheys and Captives on them, representing Provinces; and at this Time many such like Things are found, which belong'd to the same Structure. In the same Place were taken up the Pedestals and Bass Relieves, which you, worthy Sir, have seen in the Farnessan Collection.

The Fragments of Antiquity mention'd by Flaminius are suppos'd to have belong'd to the Temple of Antoninus.

At a small Distance is that Roman College of the Jesuits, which surpasses all the Monasteries in Rome in Magnitude, and magnificent Structure, and particularly that of the Church, which is all exactly described in the publick Accounts of Rome. The old Churches of St. Antony and St. Maurus were levelled with the Ground to make room for this Pile.

FLAMINIUS VACCA. "I remember there was formerly a small, but very ancient Church of the Invocation of St. Antony between the Sciarra Street and the Obelisk of St. Manrus; where, as they were erecting a Tomb, they discover'd Piles of square Ash colour Stones, the Quantity whereof was so great, that the Money they sold them for, when the Church was pull'd down, paid for the building of the new one. These were the Ruins of some mighty Structure.

Close to this is the Monastery of the Dominicans, whose Church is call'd St. Mary in Minerva, because the Temple of Minerva formerly stood there; whose Ruins were still to be seen in the sixteenth Century, and call d Minervium, built by Pompey the Great, as an Inscription declar'd. The Church is embellish'd with many Tombs; and among them those of Pope Paul IV, and of Cardinal Cajetan, are more remarkable for the Dignity of the Persons bury'd, than the Excellency of the Workmanship. The numerous Library has of late receiv'd a great Increase by the Books

of his Eminency Cardinal Casanata, and is now inferior to none in Italy for Choice of Books. In this Monastery resides the General of the Order F. Antoninus Cloche, a Person excellently qualify'd, and his Assistant, as they call him, F. Massoulier, reckoned one of the ablest Men in Divinity and Ecclesiastical Discipline.

FLAMINIUS VACCA. "I was informed by my " Father, that the Images of the Tiber and the Nile, which are now in the Palace of Belvedere, in the " Street near the Minerva, leading to the Arch of " Camillus, were found in that House, where now the Picture of the Nile is to be feen, drawn in a duskifh Colour, perhaps to flow that those Monuments were found there. " Behind that House is the Church of St. Stephen de Cacco, a Name deriv'd from two Lion's of the " black Marble call'd Basaltes, brought from Numi-" dia, which in my Memory stood before the said ce Church; but in the Days of Pope Pius IV they " they were carry'd to the Capitol, and plac'd as an "Ornament at the Foot of the winding stairs that · lead to the Street of the Capitol. A few Years fince, as they were digging under the Church, they came upon a Part of the ancient Temple, whose Columns of yellow Marble were still standing; but as they were moving them they fell in Pieces, having been long before impair'd by Fire. Here were also found certain Pedestals or Altars formerly us'd by the Gentils, and on them were carv'd Rams, with certain Ornaments about their Necks, as was the Custom of the Heathens. I remember I have seen " fuch Rams carv'd in feveral Places; those are now in the House of Horatio Muto. Nor is it to be que-" flion'd but that there aremany Monuments of Anti-" quity bury'd under this Church, which are loft for " fear of pulling it down.

This Church belongs to the Sylvestrines, who are a Part of the Benedictine Family.

At a small Distance stands the famous Church, formerly call'd Pantheon, either because it was dedicated to the chief of the Gods; or as Pliny fays, because the Roof being convex, represented the Heavens. A stupendious Work built by M. Agrippa, or rather, as the Iudicious believe, by him repair'd and beautify'd; for, as appears at first fight, the Structure of the Temple is not according to the same Rules of Architecture as the Portico. The Portico consists of sixteen im-mense Columns of speckled Marble, some brought out of Egypt and some from Athalia, the Island Elba, each of one fingle Stone, so that it is wonderful by what Art or Invention such vast Stones were brought from Thebaida to Rome. For they are not to be regarded, who think fuch mighty Columns and Obelisks are made of Bits of Marble knit together with a strong Cement; much less do I give Ear to those, who think there was formerly an Art of casting Stones, like Brass. For Suetonius and others who were contemporary with the Emperors that had these Stones brought to Rome, do testify they came out of Egypt and the Province of Thebaida. Lampridius tells us, that Heliogabalus intended to have erected a vast Marble Pillar, like Trajan's Column, all of one Stone, with a Stair-case within to go up to the Top of it, where the God Heliogabalus was to stand; but that. fuch an immense Stone could not be found, when he thought of bringing it from Thebdida. Now what Occasion would there have been for bringing Marble fo far, if fuch mighty Stones could have been made at Rome? For it is no wonder we should not know where that Quarry is, fince those Parts have been almost inaccessible to Christians for near eleven hundred Years: all Egypt having been subdu'd by the Mahometans in the feventh Century, and ever fince continu'd fubiect to Infidels of that fame fort, tho' the Sovereign be chang'd, those Quarries have lain neglected and forgotten. What else belongs to the Pantheon we pass by, as commonly known and describ'd; but our famous Carver acquaints us with fome things remarkable, and hitherto unknown.

FLAMINIUS VACCA "The Lions made of the Marble call'd Basaltes and the Porphyry Bason, which (if I remember right I read in Appian of Alexandria) formerly stood before the Portico of the Rotunda or Pantheon; remain'd there till the "Time of Pope Sixtus IV. Under Eugenius IV was made the Street of the Rotunda in the Field of Mars; at which Time they found one of the Lions, "the Porphyry Bason, and Part of the Brasen Head " of M. Agrippa, as also a Horse's Foot and a Piece of " a Charriot Wheel. Hence we may guess, that " M. Agrippa was plac'd aloft on the Front of the " Portico, triumphing in a Brasen Chariot; that "these Lions were on the lower Part of the Fron-" tispiece, and the Urn with Agrippa's Ashes in the " middle. Under this Place in the Days of Pope " Clement VII, Octaviano de Valle, the Overseer of " the Highways going about to repair the Pave-" ment of the Street, found the Lions and the Ba-" fon, which had been long bury'd, and took them " up, the Bason he rais'd two Foot above the Street, " and fet up the Lions on Pedestals made of Pieces of the Column; but Pope Sixtus V remov'd thole " Lions to the Fountain call'd Aqua Felix, the Water whereof he had brought near Dieclesian's Baths. The Bason remain'd before the Gate of the Rotune da. The Brass Fragments found in the Time of " Pope Eugenius IV, were certainly melted down and turn'd to other uses.

Where I have translated, under Eugenius IV was made the Street of the Rotunda, in the Field of Mars; Flaminius expresses it thus, Al tempo di Eugenia IV. fece la basilicata della Rotunda per tutto Campo Marzio; the Meaning whereof is not very plain to me. I confulted others better skill'd in the Italian Tongue, who could give me no better Information, which made me guess at the Exposition. The Architects of the fixteenth Century were of Opinion, that the Foundation of the Pantheon was folid, standing not only on Walls, but on Arches, and it has often appear'd by ExpeExperience that the faid Foundation stretches out far

beyond the Extent of the Pantheon.

The same Day we saw the Palace of Strozzi. There the most Illustrious Leo Strozzi has a Collection of many Rarities. In the first Place a Sistrum, or ancient Timbrel, or Kettle Drum made after the Egyptian manner, which the faid Person has printed, and other ancient Instruments of that fort; also a Book made of Marble Leaves cut to a wonderful Thinness. fo that turning them over, you fee all the feveral forts of Marble. An entire Series of Gold Coins, among which are many scarce and very valuable Pieces. There are also some Manuscripts, and among them Homer, in a Silken Volume of the fourteenth Century, at the End whereof is writ in Greek what here follows translated. On the 19th Day of May, in the Year 6854. (which is of CHRIST 1346, the fourteenth Indiction, fell the divine and heavenly Temple of the holy and great Catholick Church of God, call'd the Wisdom of God, the Glory of the Universe. Another Manuscript is a Chronicon from the Creation to the Year of CHRIST 1200, when the Book was writ. That most courteous Gentleman gave us leave to transcribe this Manuscript.

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CHAP. XVIII.

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beautiful to Discondat the Par Lead.

The Fourteenth Day. The Monastery of St. Augustin; the High Way and great Columns discover'd near St Lewis; where Pasquin stood formerly; a vast Quantity of Monuments in the Palace of Justiniani; Basons of an immense Bigness in Nero's Baths; other notable Ornaments belonging to them; the Street of Navona why so called. The Fifteenth Day; Colossal Statues dug up at St. Saviours in Lauro; ancient Bra-Sen Arrows; the new Church; the Court of Chancery; the Ottobon Library there; Pompey's Statue found under Ground; the Palace of the Maximi; the Original of Printing at Rome; the first Edition of Lactantius's Institutions; the Farnesian Palace; whence its Ornaments were brought.

TE begin the Fourteenth Day at the Church and Monastery of St. Augustin; where is a Library call'd Angelical, indifferently furnish'd both with printed Books and Manuscripts; of the latter there are few Greek, and those for the most part modern. I transcrib'd several Charters from the Archives of that Monastery. There lives the Reverend Father William Bonjour of Touloufe, a learned Man, and most knowing in the Coptick Tongue, a Grammar whereof he compos'd out of the few Books remaining of that fort, and will speedily publish it.

Not

Not far from hence is the Church of St. Lewis, concerning whose Structure and Ornaments I can say nothing but what is universally known. Our Carver mentions some things dug up here.

FLAMINIUS VACCA. "I remember that whilft the great Aqueduct, which has been lately made " to supply the City, was building, I saw a Way pay'd with Flint, leading directly from the Flaminian Gate to the Place where now is the Street of " St. Lewis. In the Street were found three or four Columns of speckled Marble of the Island Æthalia " (or Elba) like those, as I thought which stand in " the Portico of the Rounda. Not far from a House " in the Street call'd Madama, under the House known by the Name of Bene in Bene, were found " large Pilasters of Tivoli Stone, on one of which " were the Remains of Steps, formerly us'd for Specta-" tors to fit on, and thence they could fee into the " middle of the Amphitheatre. Such Steps as those " were found in the present Brasier's Shops, which are at the end of the Novana Street. The like have also been seen in the Church of St. Agnes, as also under the Palace of the Princes of Masa, where " still stands the Tower of the Ursini. It is reported that Pasquin was found there, who I believe was at the upper end of the Amphitheatre, where the " Agonal Festival was kept, and the Street still retains the Name of Agon.

Close by is the Palace of Justiniani, built on Nero's Bath, being as richly adorn'd as any other, and exceding them all in plenty of Statues and Bass Relieves. I was told, and did believe it, that there were above fifteen Statues either whole, or half Bodies and Bass Relieves, representing Emperors, Empresses, Philosophers, and other Persons. The most remarkable are, a Hercules of Brass, M. Aurelius in Armour; and we forbear to mention the rest for sear of doing what has been done before. There are still mighty Ruins of Nero's Baths, which were afterwards call'd the Alexandrian,

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andrian, from Alexander Severus, and near them is the most ancient Church of St. Eustachius.

FLAMINIUS VACCA. "I remember that formerly, by the side of the Church of St. Eustathins. next the Custom house, there lay neglected on the "Ground three Basons of Ethalian, or Elba speckled "Marble, which I suppose had been before dug up " in the same Place, because they were anciently of " use for Nero's Baths, which were close by, and feem " to have been fix'd there. When Pins IV, was " Pope, the magnificent Lord Rutilio Albermo, begg'd " the whollest and most beautiful of them of his Ho-"linefs, and carry'd it to his Vineyard without the "Gate calld Portuensis, where is a stately Fish-Pond. "The other two Basons were broken. The Diameter of them was about thirty Spans, that is twenty "Royal Feet, and they both feem'd to have been curioufly wrought.

"I remember that in the Days of Pope Pins IV." many Fragments of Freezes, Columns and Corinthian Capitals were discover'd under the Palace, which

" formerly belong'd to the Cardinal del Valle; and for " as much as they were close to Nero's Baths, and

" made of greenish Marble, which fort and no other " that Emperor always made use of in his Structures,

" therefore I believe these Monuments belong'd to his Baths. Among them was a Capital of an immense "Bigness, which was made use of at Porta Pia, to

" carve on it the History of Pope Pius IV.

Marble.

" I remember that next to Nero's Frontispiece, there " was found out the greatest Parcel of Pillars that ever I faw; either for the Thickness or Height of " the Marble Stones; the Columns were nine Spans, "that is, fix Royal Feet Diameter; a wonderful Structure. Of those Columns many Works were " made, and among the rest the Frontispiece of Cardinal Cefine's Chappel in St. Mary Major. Of a Base or Pedestal was made the Bason for the Fountain of the Street de Populo; and of another the " Bason in the Jew's Street; they were all of greenish

Not far from hence is the greatest of all the Streets in Rome, now call'd Nayona, in latter Ages in the Roman Diaries nam'd Navona and Nagone, and so it is nam'd by Jacobus Laurus, who engrav'd and explain'd all the Roman Antiquities; in ancienter Times it was call'd in Agone, whence corruptly Nagone, and so it is vulgarly come to be expres'd Navona. Nor is Nav dinus to be regarded, who rejecting this Natural Etymology, has given out it was call'd Navona from its representing a Ship. It still retains the Form of a Circus, built formerly by Alexander Severus next to his Baths. See the present Accounts of Rome for the Fountains, stately Palaces, and Church of St. Agnes which adorn it.

Behind the Street Navona, some Things were found in the Days of Flaminius, between the Churches of st. Mary de Anima and St. Mary de Pace.

FLAMINIUS VACCA: "There is a Lane at Sr. Thomas's (which is a Parish in these Parts) leading

to St. Mary de Pace, or of Peace, where I remember in the Days of Pope Gregory XIII, there were

" dug up two Columns of yellow Marble, which " were cut out to adorn the Gregorian Vatican

" Chappel. " I remember that in the Days of Pope Julius III. there were dug up between St. Mary de Pace and St. Mary de Anima some Pieces of Columns of A-" frican spotted Marble, and of the Stone call'd Porta " fanlta (before describ'd) which seem'd to have been rough hew'd out for a subterraneous Arch, but " never put together. They were feven Spans thick, and the Gardinal de Montepolitiano bought them. Many are of Opinion, that the Gate of St. Mary de Anima, was all built with that they call Porta " fancta. Here are also two most stately Urns, made of spotted Marble, and now us d for Holy Water. 44 I believe the faid Marble Monuments were found in this Church, and afterwards apply'd to its

which is remirrance dot structura.

Col Ornandents

We begin the Fifteenth Day at St. Saviour in Lauro. which is beautiful and curiously adorn'd, and in the Garden belonging to it some Things were found in the Days of Parcel and American who sentered

a Magazine of Particular to succeed FLAMINIUS VACCA. " As they were digging " in the Garden of St. Saviour in Lauro, they difcover'd two Coloffal Statues clad, representing Women, eighteen or twenty Spans high, of the Marble us'd for Statues, all without Head. The up-" per Parts of them were all speckled with Drops of " Brass, and they were laid together in the same Po-"fition, fo that they all feem'd to point one way: "They had been so order'd to be laid into Sledges "and mov'd elsewhere. There was no fign of any ancient Structure near, but they lay on the Ground at their Length. Hence I conceive they had not been formerly erected in that same Place. " there happen'd to be among the Foundaries, and those Drops of Brass Ricking on the Superficies of the "Statues, were only accidentally fallen on them when they were melting Metal there.

Not far off, next the Church of St. John of the Florentines, which is reckon'd one of the finest, other Things were dug up.

FLAMINIUS VACCA. "I remember I have been " told, that fo great a Quantity of Brass Arrows was found near the Foot of the Arch of the Ploratian Bridge standing in the Tiber, opposite to St. 4 John of the Florentines, on the other fide fronting the Hospital of the Holy Ghost, as would have loaded feyeral Boats.

Here we may again call to mind what was faid above Chap. 5. concerning Arms made of Brass, when we were speaking of the Trevifan Palace.

Hence we go to the Church of St. Mary in Vallicella, which is remarkable for Structure, Loftiness and Variety of Ornaments. There are two Statues of St. John Baptift

Baptist and St. John Evangelist carv'd by that Flaminius Vacca, whose Observations we so frequently insert. The Church ferv'd by the Oratorian Fathers of our Lord IESUS, has their magnificent Monastery adjoyning to it, and a numerous Library not destitute of Manuscripts. The Eminent Cardinal Colloredo, a Perfon of fingular Piety and other good Qualities, who was our Patron at Rome was bred in this Monastery, and relides there. He often presented and always show'd

us much Favour.

Hence we went to the Court of Chancery, adorn'd with Portico's and Columns of speckled Marble. The Office of Chancellor and the House is in the Possession of his Eminency Cardinal Ottoboni, who always allow'd us easie Access to his Person and Library, and according to his innate Courtely and Munificence gave us as much liberty as we could wish to make use of his Manuscripts. This Library is inferior to none but the Vatican for Number and Excellency of Hebrem. Greek and Latin Manuscripts. Our learned Friend Blanchini was then Library-keeper, whom the Pope has fince for his Modesty and Erudition admitted into his Bedchamber. We took a very large Account of these Manuscripts, which is too long to find Place in this Diary. We transcrib'd several Works of the Holy Fathers from those Manuscripts, which, God willing, shall be publish'd. There is also great store of Coins of the large fize, and a curious Series of Emperors. Adjoyning to this House is the Church of St. Lawrence in Damaso, so call'd, because built by Pope Damafus; for that Pope took much care to build and adorn the Churches in Rome.

FLAMINIUS VACCA. "I remember that as they were digging under the French House, in the " Days of Pope Gregory XIII, I faw a vast Urn, which was remov'd to the Street Navona, and is now us'd for watering of Cattle. Here were also co found several Capitals with Shields, Tropheys and " Helmets carv'd on them, which shows here was of formerly some Temple dedicated to Mars. This is " now the general receiv'd Opinion, The faid Capitals B b 3

design believed by the statue, and ment to acquire

are still in the House of the French, who are Musical "Instrument Makers, and it is in the Street call'd " de Leutari, before the Court of Chancery.

The Altar, as also the Temple of Mars was in these Parts, which may perhaps make for Flaminius's Conjecture, who goes on thus,

"I remember that in the Street where the Musical instrument Makers live, near the Court of Chancery, in the Days of Pope Julius III, there was found under a Wine-Cellar a Marble Statue of Pompey, fifteen Spans, that is, ten Royal Feet in Height, on whole Neck the Party Wall was built; " to that the Head lay in the next House to that where " the Body was found. This occasion'd a Contro-" verfy between the two Housekeepers, each claiming " a Right to the Statue. He that founded, pleaded it must be his for that Reason and because the greatest part lay in his House. The other alledg'd it was " his because the nobler Part, the Head, by which they knew whom'it represented, lay on his side. " After they had long contended about it, an unskilful Judge determind, that the Head should be knock'd off and given to theone, and the Body to the other, so each to keep what was found in his House. "Unhappy Pompey! Was it not enough that his Head should have been cut off by Ptolemy, but that! " his Statue should be in the like danger? But the Fame of this indifcreet Judgment having reach'd " the Ears of Cardinal Capo di Ferro, he order'd to " forbear beheading the Statue, and went to acquaint Pope Julius with the Matter. His Holiness being amaz'd at that Barbarous Sentence, order'd the Statue to be immediately taken up and brought to him, and, if I forget not, gave five hundred Crowns between the contending Parties, and the Statue to Cardinal Capo di Ferro. A Determination worthy of a Pope, and a Work agreeable to Cape di Ferro, or the Iron Head, in whose Palace, near Sixtuss Bridge, the Statue stands. ne general rec

Martinello in his little Book entitul'd Roma Ricercata has taken this Story of Pompey's Statue out of Flaminim's Papers, and omitted other things more worthy to be taken Notice of, which we now publish. The Statue is now in the Palace of Cardinal Spada near Sixtus's Bridge, where it was first set up by Cardinal

Capo di Ferro.

On the Way to the Church of St. Andrew del Valle is the Palace of the Marquess de Maximis, of one of the ancientest Families of Rome. He generally entertain'd us very courteously, and gave us a Triple Silver seal of one Daniel Metropolitan of Patras, who liv'd in the last Century. The House is adorn'd with Pictures and Statues; among them is the Statue of Pyrrhus, and the Marble Images from the Shoulders upwards of Brutus, Theophrastus, and Xenocrates, with many more of that fort. Here we are particularly to observe a Copy of the Paintings of Naso's Tomb on the Flaminian Way, most lively represented, and now the more valuable, because fince the Discovery of that noble Mausoleum, the Original is quite decay'd and eras'd by the Weather. Cardinal de Maximis had a Copy of them taken before that happen'd, as it is now preserv'd in that Palace. There is also a Bass Relieve of a Boy of the Rank of Knights, whose Death is lamented in some Greek Verses; also the Remains of an ancient Piece of Painting preferv'd ever fince the Time of the Roman Emperor's to our Days. We took some various Readings of the Prologues, or Arguments to Trogus Pompeius, which shall be publish'd in their Place, from the Manuscripts of this most Illustrious Person. The Marquess keeps in his House the skilful Antiquary John Baptista Martinelli. St. Augustin's City of God was first printed in Folio, Anno 1470, in this Palace of the Maximi, and in 1471 the Bible was there printed, at the end whereof are these Verses. saum V Edition was detruct

Afpicis illustris lector quicumque libello Si cupis artificum nomina nosse: lege.

F. MONTFAUCON's Journey

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Aspera ridebis cognomina Teutona forsan:

Mitiget ars Musis inscia verba virum.

Conradus Suveynhem, Arnoldus Pannartsque magistri
Romæ impresserunt talia musta simul.

Petrus cum fratre Francisco Maximus, ambo
Huic operi optatam contribuere Domum.

MCDLXXI.

Way to the Church of St. Andrew del Malle

Who e'er you be that on these Pages took,
Read, if you'd know what Artists wrought the Book.
Rough German Names perhaps may tause your Smiles,
But these will grow familiar by their Toils.
Arnold Pannarts and Conrade Suveynhem
By printing it at Rome first gain'd Esteem;
While Peter with his Brother Francis joyn'd,
To furnish House-room for the Work design'd.

Floravante Martinello in his Roma facra says, the then admir'd Art of Printing was in the House of the Maximi under Pope Nicholas V, in the Year 1455, newly brought thither by those Printers above mention'd in the Verses. Which is it were true Peter Schoffer and John Fust of Mentz, would lose the Honour of having been the Inventors of it. To consist what is said by Martinello, Lastantius's Institutions were printed Ann. 1461, in the Monastery of Subiaco, which Edition I saw in the Collection of Monsieur la Thuilliere, and at the End of it these Words in Latin, which we here give in English.

Lacantius Firmianus's Institutions printed in the Venerable Monastery of Subiaco in the Year 1461, the last Day but one of October, in Fol.

That Edition was certainly made after the Art of Printing was known at Rome; for no Man will suppose its first Original to have been in this Monastery. As for John Bishop of Aleria's congratulating Pope Paul II in his Epistle; for that the Inventors of Printing be-

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gan to use their Art at Rome UNDER THE PON-TIFICAT OF PAUL II, A VENETIAN; that plainly contradicts the Story we have told of the Edition of Lattantius, which fays his Institutions were printed in 1451, that is full three Years before Paul II was chosen Pope. If the Inscription on the Subiaco Edition be genuine, what the Bishop of Aleria fays must fall to the Ground, and it looks somewhat like Flattery. We leave this to be farther examin'd by the Learned, what has been faid gives occasion to enquire more into this Matter. I Haged it blof saw

Near this Palace is the Church of St. Andrew de Valle, much reforted to by Foreigners for its Beauty; its Paintings and Chappels have been often de-Buryo last bash onlystic

fcrib'd

FLAMINIUS VACCA. "In the Street former-" building the Church of St. Andrew, as they were " digging to lay the Foundation, I remember there was found a broken Column of speckled Marble of a Æthalia, or Elba, forty Spans long, and about ix in thickness, and under that was found an ancicient pay'd Way. I am of Opinion this Column " had been remov'd to this Place, because there were 46 no Remains on the same Level of any ancient Struture; but digging deeper, when they came almost to the Chalk they discovered a mighty Nich for a statue, which betoken'd fome ancient magnificent a Building. The aforesaid Column was cut out into et several Pieces, one of which made the Threshold of the great Gate of the Church, and the same and the ame Place a Raton o

Not far from hence is that Palace of Farnele, fo much celebrated throughout the World, both for its curious Structure and Magnificence. Here is that Hercules so nobly carv'd, Commodus naked carrying a Boy, the History of Dirce with many Figures cut in one Stone, all of them well known. In a Closet among the Marble half Statues, that of Caracalla is remarkable, there being none equal to it in Rome, and perhaps in the World, and yet it was made at the F. MONTFAUCON's Journey

time when Arts began to decline there from their ancient Splendor. Palling these things by, we only mention those Flaminius reckons up, which will be acceptable because they are new.

FLAMINIUS VACCA. " When Antony de San-4 Eto Gallo was laying the Foundation of the Palace of " Farnefe, Pope Paul III being as yet but a Cardinal, "agreat Part of the Angle towards St. Jerome being " rais'd, I was told it began to crack and give Way. Gardinal Farnele, who was at the Charge of that Work, blam'd Antony de Sancto Gallo, as if he bad been in Fault. He was never the better for " having laid his Foundation on the Chalk, and us'd " all Art to secure it. Being amaz'd at it, and much " concern'd, for he was a most able Architect, for the easier discovering of the Fault, he caus'd a Hole to be dug under the Angle at his own Cost, and going down into it, found an ancient Common sewer of a very great Breadth made in the Chalk, which ran from the Field of Flora towards the Tiwho can after this think himself safe, tho he lays his Foundation on the Chalk Stone.

FLAMINIUS VACCA. "A Major told me ma-Sony Years fince, that his Grandfather, who liv'd in "the Days of Pope Sixtus IV, had in Antoninus's Baths feen a Marble Island all strew'd with the Feet " and Bodies of Figures, as also a Marble Boat full of Watermen, but all broken and maim'd; which Boat was passing over to the Island; and in the " fame Place a Bason of speckled Marble. What he " faid was very true; for Pope Paul III found the " Marble Bason, which is to be seen repair'd in his Palace. Pope Paul II had brought fuch another Bafon from the same Place to St. Mark's Street; and lately Cardinal Farnese order'd it to be remov'd to his Street, that the two Fellows might stand together. Thus it appears they were both in Antonius's Baths; but what became of the Boat is not known, nor is it to be question'd but that after it 4 had been long failing on the Water, it ended its Voyage

Voyage in the Lime-Kiln. In the same Place were " found those two Statues of Hercules, which now frand in the Court of Farnese; and there Cosmo, the Great Duke dug up a large Column of speckled Marble, and carry'd it to St. Lawrence's Street in cc Florence, where it was fet up on the spot, on which " he receiv'd the News of the Victory obtain'd over of Victory, in Memory of that Success.

It is not unlikely that Antoninus Caracalla, erected this Monument in his Baths as a Memorial of his Viftory in Britain, as it is represented on his Coins, and that the Marble Island express'd Britain, the Boat steering towards it being in Imitation of the Ships bound to that Country. We must here take Notice that Antoninus's Baths are generally nam'd Antony's by Flaminius and others, cutting off one Syllable; which is no new Error; for the ancient Inscription, above mention'd Chap 10. has it also Antoniana, one Syllable being wanting; for the Custom prevail'd even in ancient Times to cut off one Syllable NI, because the Repitition of it made an ungrateful Sound.

extraordinary Eulon. The Fighteralb Day. Series at Alices of Janus at the Aurelies an Gate; modele Epitaphs at the Jame Stevely of a strain to figure of the bridges of the

E will begin the Sixteenth Day at Trajag's Pillar, crefled by the Senate and People of Rome in Memory of that Emperor's Viftories. A winding Starresie within it goes up to the top, where formerly flood the Statue of Traign and the Urn with his Alhes, which being removed, the Stathe of St. Peter was fet up in its Place. These A A H O the war a but our poble Carver menti-

at which are now, and remarkable,

"Vayage in the Line-Kiln. In the fame Flage were to lower three two Statues of therewise, which now stand in the Colone." and there Colone.

ni isang same C. H. A. P. XIX.

rea waste it was fergroom the foot, on which

The Sixteenth Day. Some Things new concerning Trajan's Pillar, and Forum; the true Inscription of that Pillar; the inner Claifter of that Forum; Ancient Monuments lately dug up; the fingular Sepulcher of the Cesennian Family; the Temple of Good Success; Agrippa's Baths, and the Subterraneous Hot-houses; Flaminius's Circus; Caftor and Pollux where found with the Horses; Octavia's Portico. The Seventeenth Day. Semo Sancus ; remarkable Things dug up at the Gate Portuenfis; the Church of St. Mary beyond the Tiber; the Epitaph of Quotvultdeus dug up; an extraordinary Bason. The Eighteenth Day. Several Altars of Janus at the Aurelian Gate; notable Epitaphs in the same Place.

Pillar, erected by the Senate and People of Rome in Memory of that Emperor's Victories. A winding Staircase within it goes up to the top, where formerly stood the Statue of Trajan and the Urn with his Ashes, which being remov'd, the Statue of St. Peter was set up in its Place. These Things are well known; but our noble Carver mentions others which are new and remarkable.

FIAMINIUS VACCA. "I remember, that near " Trajan's Pillar, at the Place now call'd SPOGLIA " CHRISTO, the Remains of a Triamphal Arch were dug up, with many Histories carv'd on them, which are now preserv'd in the House of Prospere " Boccapadulo, then Governor of that Quarter. "There is Trajan crotling a River a horseback, and " feveral Captives led, like those which are carv'd " after the fame manner on Constantin's Arch; and having carefully examin'd it I perceiv'd, and am very fure, they were made by the fame Hand as that Pillar; and do believe there was a large fquare "Cloister about the Pillar; so that each side of " the Square had an Arch. It is plain that Conftantine's Arch was remov'd from another Place; for the carv'd Work on the Base of it, made in the Reign of Constantin, resembles the Barbarity of that Age. " Nor am I afraid to affirm that Constantin's Arch is " one of those four; which is manifest enough, " because the upper Carving, as far as relates to Hi-" frory, is done by the same Hand as Trajan's Pillar; " and certainly the Effigies of Trajan and the Histo-" ries represented on the Arch, belong to Trajan's "Actions. Nor is it any wonder that the Base, which was new made and next to the Ground, re-" ceiv'd most Damage by the Fire; so that it being requisite to carve all the lower Parts, in order to erect the Arch in Honour of Constantin, the unskilful Workmen of that Age were employ'd to " do it.

The Observations here made by Flaminius concerning Trajan's Forum or Square are judicious; for as to what he fays, that the Ornaments and Bass Relieves, which represent the Golden Age of Carving, were taken from Trajan's Square and applyed to Constantin's Arch; that has been long fince suspected by many, whose Opinion he sufficiently approves, because by long Use he was capable of knowing the several Master's Hands. But if what he says relating to four Arches and the Cloiffer built about Trajan's Square be true, as is probably suppos'd; then each side of that Square was built after that manner and Form as we fee:

fee Trajan's Forum or Square represented on his Coins; though in them only one and that the outward fide of the faid square be represented, because it could not be done otherwise. But it is plain that Traian's Expeditions, Wars, croffing of Rivers, Vi-Gories, and other Martial Exploits were represented on those Bass Relieves, and on the Column itself, by the most skilful Workmen. I can add nothing but what is known concerning Trajan's Pillar. But the lowermost Line of its Inscription being worn out, many have endeavour'd to make it out, and fo run into feveral Opinions. I look upon that to be the genuine Inscription, which is deliver'd us by the often commended Anonymous Author of the ninth Century; at which Time we may suppose it remain'd entire. He has it thus,

SENATUS. POPULUSQUE. ROMANUS IMP. CAESARI. DIVI. NERVAE. F. NERVAE TRAJANO. AUG. GERM. DACICO. PONTIF MAXIMO. TRIB. POT. XVII. IMP. VI. COS. VI. and certainly the Proposite P. Poisson and withdress bus

AD DECLARANDUM QUANTAE. ALTITUDI-MONS. ET. LOCUS. TANTIS. OPERIBUS. SIT-EGESTUS.

and study to marriage W hall the

That is,

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The Senate and People of Rome, to the Emperor Nerva Trajanus, Son to the Divine Nerva, always August, Conqueror of Germany and Dacia, High Priest, seventeen Times Tribune of the People, six Times saluted Emperor, fix Times Conful, Father of his Country. To declare why so lofty a Hill and Place has been raised with such mighty Works.

At present a piece of the Marble being broken off, the last Words are thus imperfect, TAN BUS SIT EGESTUS; which some fill up thus TANTIS RUDERIBUS, with so many Ruins; others TANTIS

OPIBUS, with so much Cost; others TANTIS EX COLLIBUS, with so many Hills; others TANTIS MOLIBUS, with such mighty Heaps; and lastly others, as Marlian, think the true reading to be TANTIS OPERIBUS, with such great Works. No Man ought to suppose that the Anonymous Author of the ninth Century fill'd up the Inscription by guess, but transcrib'd it whole and entire, as it was read in his Days.

FLAMINIUS VACCA. "John George Cafarinus," who is elsewhere mention'd in these Papers, bought a great Statue of Cipolline Marble, which was still standing in the House of Sebastian Piglia l Arme, in Trajan's Square, and remov'd it at agreat Charge to his own Garden near St. Peter ad Vincula, where he intended to set it up, with a Bear chain'd to the Foot of it, and an Eagle on the Top, these being his Arms. But Death preventing him, that noble Design was disappointed.

The fort of Marble in Italian call'd Cipollino, or Sipollino, is common at Rome, and when broken falls into Fleaks, or Scales, like those of an Onion, call'd Cipolla, and thence the Marble Cipollino. It is white, but full of Spots, and of no great Value.

FLAMINIUS VACCA. "As they were lately laying the Foundation of a House in the Street of Trajan's Pillar, they discover'd an ancient Street pav'd with Marble, and pieces of yellow Marble, which I believ'd were laid and joyn'd together in several Ranks. Any thing might be expected from Trajan's Magnificence. But as they were digging to make a Wine Cellar, they lighted upon three Pieces of Columns made of the Marble us'd for Statues of five Spans Diameter. The Bodies of the Columns were thirteen Spans long. These Columns made the Cloister about Trajan's Pillar; and in the midst of the Square was that prodigious Pillar call'd Trajan's, carv'd full of History.

If the Diameter of the Columns was five Spans, that is, three Foot and four Inches, and they of the Corinthian Order, as those in Trajan's Square were, they must have been fifty Spans or thirty four Foot high; those Columns were of one entire Stone each,

and us'd for the inner Pillars of the Square.

Close by is the Palace of St. Mark, built by Pope Paul II. where the Venetian Embassadors reside. Adjoyning to it is the most ancient Church, and the Street of St. Mark: There in the House of Cardinal Bouillon. we faw some notable Monuments of Antiquity, lately taken up in the Port of Tiber. Among them are two very large Statues, the one of some Senator as appears by his Habit; the other of his Wife, adorn'd with the Garments of that Age, with Gold Pendants. with the Effigies of Jove in the one, and that of Juno in the other. There was also the Statue of their Son, a little Boy, curiously carv'd; also two Urns for Ashes, like Flesh Pots, about a Foot and a half high, carv'd about with Branches and Foliage. Also the Sepulchre of Casennia, with many Inscriptions. I have thought fit to insert them all here in the same Order as they were fent me by the Noble Monfeur de Serte.

A Marble Tomb two Spans and an Inch long, two Spans and two Inches high, at both Ends whereof there are Boys holding small Flambeaux; in the middle

is the following Epitaph.

D. M.
CAESENNIA NY
MPHICE CAESENNIO
ITALICO FILIO B. M
FECIT QUI VIX. AN
XXVII. M. VI. D. XXVIII

a will be that by my stomat b'h.

graph's fallor, they discovered an ancient server payde and with beautiful ran income at velloyer blackler

Another Tomb, or lager Urn, nine Spans long, two in height, at the Ends whereof are Oxe's Heads, with Garlands hanging on both fides of them. On one of the smaller fides a Cup, on the other a Dish or Plate, which Symbols are common on Tombs. The Epitaph is thus,

2

D. M.
CAESENNIAE GALENES
M. D.
ITALICUS. F.

Also a Marble Urn ten Spans long and two in height, with the following Inscription.

1.

D. M.
L. FABRICI. L. F. PAL.
CAESENNI. GALLI. EQ. ROM.
PONTIF. L.L. SCRIB. AEDILIC.
OMNIBUS HONOR IN COST. F.
ITALICUS. P. DIGNISSIMO

Another Urn cover'd with a Marble Stone.'

4.

D. M.
L. CAESENNI
CRESCENTIS
MEDICIQ. VIX. AN
XXX.

On another Urn.

5.

DIS
MANIBUS
CAESENNIAE
EROTIDIS
A. CAESENNIUS
HERMA
ARAM. ET STATUAS FECIT
SIBI ET CONJUGI SUAE DE SE
BENEMERENTI.

On another Urn.

6.

A. CAESENNIO HERMAE.

On another.

CILL P. DIGNISHMO

7.

A. CAESENNIUS GALLI
HERMA
A. CAESENNIUS ITALICUS
CAESENNIA L. L. EROTIS UXOR
FECERUNT SIBI
LIB. LIBERT. POSTERISQ. EORUM
SEPULCRUM MACEREIS CIRCUMCLUSUM
IN FR. P. CCC. IN AGRO P. XCVI.
Q. F. JUG.

The first is easy to be read, and imports, Cæsennia Nymphice, erected this to her well deferving Son Cæsentius Italicus, who liv'd twenty seven Years, fix Months and twenty eight Days. In the second M. D. stands for Matri Dulcissime, to his most beloved Mother Cælennia Galenes, Italicus erected this. The third I read thus, Dijs Manibus Lucij Fabricii Lucij Filij Palatini, Casennij Galli Equitis Romani, Pontificis, Lucij Liberti, scriba adilicij omnibus honorati in costa fecit Italicus patri dulcillimo. The Difficulty is about the Words Lucij Liberti; for not only the Office of Priesthood was inconsistent with a Freed Man, but Fabrettus in his Inscriptions affirms, that the Employment of Scribe or Clerk to the Edils could not belong to a Freed Man. We leave this to be decided by others. In costa fecit, fignifies, on the fide of the Tomb; it is otherwise read in coxa, which according to Frebrettus means, on the The fifth mentions a Monumental Altar and Statues; and hence we learn, that the Statues above spoken of, are those of Cesennius Herma, and Cesennia Erotis. The last Lines of the seventh, Sepulchrum macereis circumclusum in fronte pedes trecentos; in agro pedes sex & nonaginta, qui faciunt jugerum; that is, the Monument enclosed with dry Walls is three hundred Foot in the Front, and ninety fix next the Field, which make an Acre; fo that it was three hundred Foot long and ninety fix in breadth. I never faw any Tomb so large.

In this same Place several most beautiful Marble Stones, of various sprightly Colours, were dug up. There also was found a Gold Ring, with a Cornelian Stone set in it, on which was carv'd a naked Lupercal, or Bacchanalian, leaning against a Pillar, with a Lash in

his Hand.

Not far from thence is the Church of JESUS inferior to none in Rome for Ornament. The Chappel of St. Ignatius lately built is so full of Embellishments, that scarce any throughout the City can compare with it; the Description whereof, according to our Custom, we leave to others. In the Palace of Alteriani close by is a Library extraordinary well furnished Cc 2

with printed Books and Manuscripts, whereof we took no Notes. We went thence to the Palace of Cafarini, our famous Carver mentions some things dug up near it.

FLAMINIUS VACCA. "Behind the Palace of Julian Cafarini I faw an ancient round Temple, supported with Ash-colour Marble Pillars, which I suppose to have been cover'd with Lime made of Marble. There are still large Walls built with Ash-colour square Marble Stones; representing a very spacious Structure. We find the same Building continued in several adjacent Wine-Cellars. I think no Author mentions these Things; the Reason whereof perhaps may be, because the Structure being hid with Houses, lyes out of sight. Howsoever that has happened, the Place is worth taking Notice of.

What if we should say this Temple Flaminius speaks of, was that of Good Success, near Agrippa's Baths, of whose Situation there has been hitherto much Controversy. The Place suits very exactly; though, as these Matters are to be soberly handled, I dare not be positive. A most stately Portico was joyn'd to the Temple of Good Success, whereof there is not the least Remain at present.

FLAMINIUS VACCA. "I have been told by my Father Gabriel Vacca, that when the Cardinal de Valle, caus'd Agrippa's Baths to be dug up, in hopes of finding a Treasure; there was taken up a great Imperial Corona Civica (the Crown usually given for having preserv'd a Citizen) made of Brass gilt, and because it was in the shape of a fort of Simnel then call'd Ciambella at Rome; the Workmen cry'd out, Here's a Ciambella, and ran to the Cardinal for some Reward, telling him, They had found a Brass Ciambella, Some Time after an Innkeeper set up the Sign of a Ciambella in that Place, and thence the Street retain'd the Name of Ciam bella.

Marti-

Martinellus in his Roma ricercata, quoted this Place of Flaminius, and omitted the other more remarkable Points; and only adding what related to Pompey's Statue skipp'd over all the rest of Flaminius's Observations.

" way. No deabt but chat this was the color Avenue

FLAMINIUS VACCA. "The House I now live in is built by the aforesaid Baths, and as I was opening " the Ground to build a Wall, I found Water; then ce going about to find the Bottom with an Iron Spade, " I felt a Pile of Marble, and fearthing farther, to difcover what that might be, with my Hand discower'd a Corinthian Capital, reaching down from the Angle of the Capital to the Freeze, and found it to be " four Spans deep, and like those that are in the Portico of the Pantheon. The Water obstructing, I laid afide the delign of Building. As I was making a Winecc Cellar in the same Place I lighted upon a Pile, thro' which ran feveral Conveyances for Water made of " large Bricks or Tiles. These were certainly to carec ry hot Water into the Hot-houses. Underneath I c found a Pavement such as formerly the Ancients had " to pass along those subterraneous Places, lin'd with " Marble on both fides, and the Pavement under them was extraordinary folid, supported by many " Buttreffes. The Fire us'd formerly to be made between two Buttreffes, and there we found Coals and Ashes. I also found a large empty Space lin'd with Sheets of Lead fix'd with Brass Nails, and " fome speckled Marble Columns of an indifferent " height. Then having built the Wall, I forbore to " fearch farther.

"My Father would build a Wine Cellar under our Arch, and lighted upon many Fragments of Cornishes, one whereof, thirteen Foot long and eight in Breadth, he sold to a Stone-cutter, who made a Tomb Stone of it for the Duke of Melphi, which is

in the Church del Popolo.

"I remember that the Victories being about to lay the Foundation of their House, found a great Stair- case which went up to Agrippa's Baths. The Mar-

ble Steps of it were much worn and moulder'd away. No doubt but that this was the chief Avenue

to the Baths. But the Water flow'd in so fast upon

them, that they laid the Foundation without fearch-

"ing any farther of the work of the bank of the bank of the first of the total and the

Flaminius here makes very notable Discoveries concerning Agrippa's Baths, and describes the hot House, as we have it in Dio and Pliny. The former lib. 53. writes thus. Agrippa made a Laconick Hot-house. That fort of Bath is call'd Laconick, because here chiefly the Bodies were stripp'd naked and anointed with Oil. Pliny lib. 35. cap. 4. He had also fix'd small Tablets into the Marble Stones, in the hottest part of the Baths, which mere taken away a little before they mere repair'd. Flaminius represents the Form of that Laconick Hot-house, where he fays the folid Pavement was supported with Buttreffes; in fuch manner, that the Fire was made between those Buttresses to heat the Pavement and Hot house; and that Hot house he as well as Pliny fays was lin'd with Marble. We are inform'd by Flaminius that the Baths were adorn'd with Pillars, having Capitals of the fame shape as those of the Pantheon. It is no wonder the Stairs were fo worn with constant using, because Agrippa by his Will made those Baths publick, which before had been private. .

Having view'd the Church of St. Charles in Catinari, whose Ornaments are universally known, we proceed to the Palace of Matthei, full of Bass Relieves, and whole and half Statues, most curiously carv'd. The Circus Flaminius, which gave its Name to the Quarter or Ward, reach'd quite to this House, and we are told by Fulvius and Ligarius, that there were still some Remains of it at the Beginning of the sixteenth Century, as also the Steps for the People to sit on when they saw the Sports. In the same Place was the Temple of Neptune, as appears by the Inscription sound, there, which being saulty in Nardinus, we here give it correct.

Coo by is the Olamograf the Sent, of a final

ABSCANTO AUGUSTI LIB.

AEDITUO AEDIS

NEPTUNI QUAE EST IN CIRCO

FLAMINIJ

FLAVIUS ASCANIUS ET PALLANS

CAES. N. SERVUS ADJUTOR A

RATIONIB.

PATRI PIJSSIMO FEC.

That is,

Flavius Ascanius and Pallans, Servant to Nerva Cæsar for keeping his Accounts, erected this Monument to his most Godly Father Abscantus the Emperor's Freedman, Church warden to the Temple of Neptune which is in Flaminius's Circus.

Not far from hence towards the Tiber, is the Theatre of Marcellus, erected by Augustus, now turn'd into the Palace of the Sabelli, so that there still remains a magnificent Memorial of the Theatre. It had two Rows of Columns of the Dorick and Ionick Orders; and what is remarkable, the Dorick Columns stood, on the Ground, without any Base to support them. This Theatre was like the others, a Semicircle, or half round, enclos'd every way. But the Amphitheatres were round without and oval within, as King Theodorick has it in the 24th Epistle in Cassiodorus. Whereas that which is a Semicircle is in Greek called a Theatre; it is well known that is call'd an Amphitheatre, which has as it were two fuch Places for Shows joyn'd together; its open Part was Oval, that there might be a convenient Space to run, and the Spe-Etators might see the better, a longish Roundness drawing all the closer together. In the Palace of the Sabelli is the Statue of C. Popilius surnamed Sabellus, a Roman Knight, from whom the Sabelli derive their Original, only on account of the Resemblance of the Name, as we may reasonably believe.

Cc4

Close

Close by is the Quarter of the Jews, of a small Compass for their Number. They formerly liv'd, according to the Anonymous Author of the thirteenth Century, that soon follows, near the Bridge formerly call'd Elius, now of St. Angelo.

FLAMINIUS VACCA. "I remember that near the Tiber, where now the Synagogue of the Jews flands, in the Days of Pope Pius IV, two Giants were dug up, each of them leading a Horse. They were removed to the Capitol, and now stand on the top of the Stairs, at the end of the Street. Some faid they were two Pompeys; others, because they have Hats or Caps on their Heads, in the shape of half an Egg, thought they were Castor and Pollux; others fancy'd other things. But the Carver was no great Artist, who represented nothing of Life and Vigour in the Figures.

Octavia's Portico, as appears in the Fragments of the Remains of old Rome, fill'd a vast Space and took in the Temples of Jupiter and June. The former of them is mention'd above in the Fragment of the Anonymous Author publish'd by our F. Mabillon, and was enclos'd round with Columns or Wings; but the other had no Portico about it. There are still some Remains of Octavia's Portico, near St. Galla, or St. Mary in Portico, which Andrew Bufalinus, quoted by Peter Bellori, thought to have been the Temple of Juno. In each Temple was a curious Statue of its proper Deity. Thus Pliny lib. 36. cap. 5. Dionysius and Polycles made the Goddess herself in the Temple of Juno, that is within Octavia's Portico; Philip made the Venus in the same Place, Praxiteles the other Statues; as did Polycles and Dionysius, the Sons of Timarchides, that of Jove, which is in the next Temple. Adjoyning to Octavia's Portico was the Temple of Hercules of the Muses, and therefore that Portico is in the above mention'd Remains call'd of Octavia and Hercules.

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The Seventeenth Day we pass'd over the Fabrician Bridge, now call'd di quatro Capi, of the four Heads, into the Island in the Tiber, formerly known by the Name of Mesopotamia, from the two Branches of the River encompassing it. There we designedly pass by many remarkable Things, because they are every where describ'd. In the Garden of the Franciscans of St. Bartholomero is still standing that famous Inscription SIMONI SANCO DEO FIDIO, &c. on a Marble Stone three Foot high and one in breadth; which fort of Stones were formerly call'd Cippi, being like a Gravestone. Some fancy this Inscription deceiv'd St. Justin Martyr, who takes Notice he read this concerning Simon Magus in that Island. nothing, but what is generally known, to fay concerning St. Cecily's Church, which is the first we meet with beyond the Tiber, after passing the other Branch of it, and is remarkable on many Accounts.

Not far from hence is the Gate call'd *Portuenfis*, because it leads to the *Roman* Port, about which our Carver mentions many Things dug up.

FLAMINIUS VACCA. "Opposite to la Casarina, above mention'd (chap. 12.) on the Bank of the "Tiber, is the Gate call'd Portuensis, so call'd because in the Way to the Roman Port. There is the Vineyard of the Victorij, where within my Memory " were found many Statues and Heads of Philoso-" phers and Emperors, which were preferv'd in two 66 several Rooms standing close to one another. There "were also found many Carvers Tools. I believe the "Statues were brought hither to be trimm'd and fit-" ted for other Uses, or rather to spoil these Pieces " of Carving, and afterwards upon some other Or-" der of the Popes to have been bury'd. Many of " these are now in the Palace of the Victorij; but ce Cardinal Farnese pick'd out the best for himge felf.

FLAMINIUS VACCA, "Five hundred Paces "from the aforesaid Gate, in the Vineyard of Anto-uny Velli, was also found Pasquin standing on a Pede-" stal of a fort of crumbling Stone. Yet I do not believe he stood there in ancient Times, since there have been no other Remains of Antiquity met with in that Place. But when this Vineyard was first planted, this Pasquin being above the Ground from the Waste upwards, and standing in the Labourers Way, they broke him off in the middle with their " Mattocks and Spades; but the Gladiator that is ex-" piring in his Arms, being all above Ground, escap'd whole and entire. When Duke Ferdinand came to Rome, to receive the Crown of the Great Dukedom, he carefully view'd many Monuments, and having well examin'd this Pasquin gave five hundred Crowns " for it. He is now at Florence, being fellow to another of the same fort, bought of Paul Aniony Sode-" rino, which had been found in Augustus's Mauso-« leum.

Flaminius calls those Statues Pasquins, as we may guess by his way of speaking, which resembled the famous Pasquin standing near the Navona Street; and that Pasquin so much talk'd of, was the Statue of a Soldier, done by some able Master, as appears by the Trunk of his Body, which has lost several Limbs.

"I remember that in the Days of Pope Gregory."

XIII, several Consuls made of Marble, with their

Pedestals and Inscriptions were found among the

Reeds about two Miles from the City, without the

aforesaid Gate, in the Place now call'd Fogalasina

towards the Tiber. There were also some Co
lumns thirty Spans long of the Country Marble,

which were cut in Pieces and used to adorn the

Gregorian Chappel. The Consuls, who had been

made by indifferent Artists, are still to be seen dif
persod in several Parts of the City.

There

There are many more Things worth observing, in the Quater or Ward beyond the Tiber, which we saw the same Day; as the Churches of St. Chrysogonus, St. Francis de Ripa, St. Cosmas and Damianus, which we pass by as usual, because often described. Then we go up to the Church of St. Peter in Montorio, where is the Picture of the Transfiguration, the Master piece of the most excellent of Painters Raphael Orbin, resorted to by all Foreigners and Natives, and known to all Mankind, as are the other Ornaments of the Church, most of which have been already made publick.

At the Foot of the Hill is the most ancient Church of St. Mary beyond the Tiber, on the very Place where a Fountain, or Spring of Oyl is said to have gush'd out, at the Time of our Saviour's Birth, and to have run down into the Tiber, as is observed in an Inscription on the Arch, and is thus,

In hac prima Dei matris æde
Taberna olim meritoria
Olei fons e folo erumpens
Christi ortum portendit.

pairtour acit do bun seis unidendidant

That is, it was at the show and the

A Fountain of Oil gushing out in this first Church of the Mother of God, which was formerly an Inn, foreshow'd the Birth of CHRIST.

In the same Place was lately taken up the Inscription of a Tomb, sent me by my Friend Justus Fontaninus, which runs exactly thus with all its Faults. HIC REQUIESCIT QUODVULTDEUS HO NESTE RECORDATIONES VIR QUI VIC XIT ANNOS LVI. DEPOSITUS IN PACE DIE V IDUS OCTOBRES CONSS DD NN ARCADIO AUG QUATER ET HONO ... O AUG TER CONSULIBUS,

That is,

Here lyes Quodvultdeus, a Man of worthy Memory, who liv'd fifty fix Years; interr'd in Peace on the fifth of the Ides of October, the Emperor Arcadius being the fourth Time, and the Emperor Honorius the third Time Confuls.

The Epitaph by the Date of the Consulship appears to have been made in the Year of CHRIST 396. In that Age it was frequent to compound Proper Names of short Sentences; as Quodvultdeus, what God pleases; Deogratias, God be thanked; Habetdeum, he has God; Adeodatus, given by God. Here is to be observed the Repetition of the Word Cons, which is again expressed at length at the end of the Inscription, Consultrus; as also the Words ter and quater, three and four Times, is not agreeable to the primitive Elegancy of the Latin Tongue; for ter and quater three and four times Consul, does not generally denote the present Consulship in the Coins and Inscriptions of that primitive Age; but it is expressed tertium and quartum, the third and fourth time Consul.

Adjoyning to the Church of St. Mary beyond the Tiber is the Monastery of St. Calixtus, of our Monks of Mount Cassino, where lives that great Friend of ours del Miro, one of the Keepers of the Vatican Library, renown'd for Learning and Knowledge in the Greek Tongue. In one of the Chappels is a Well, into

which they fay St. Calixtus Pope was cast.

In the Way back, near Sixtus's Bridge, is the Church of St. John de Malva, where Flaminius Vacca says a Bason of a vast Bigness was dug up.

Beyond Sixtus's Bridge; on the other side of the Tiber, where the Church of St. John de Malva stands, within my Memory, was dug up a vast and most beautiful Bason, of a blackish African Marble, about twenty Spans long. Ferdinand great Duke of Tuscany, who was then a Cardinal at Rome, bought and had it carry'd to his Garden near the Trinity, on Mount Pincius. But the Bottom of the Bason being extraordinary thick, I advis'd the Cardinal to have two Tables cut out of it; which he did; and those Tables of a vast Breadth are still to be seen in that Garden.

On the Eighteenth Day we went to the Hill Janiculus and the Gate Aurelia. The Name Janiculum is faid to be deriv'd from Janus, and therefore on that same Hill, not far from the Gate Aurelia, there were twelve Altars dedicated to Janus; and in these Parts Janus Septimianus formerly stood. The Aurelian Way was formerly fet thick with notable Tombs, which are now all taken away. There are also many Villa, or Country Houses; and among them the Corsinia, where whilft I refided at Rome a great number of Epitaphs was taken up. Near to this is the Villa Pamphilia famous for its Spaciousness, number of Statues, and curious Paintings; but these things are omitted, as well known to all Men. Not far off is the Church of St. Pancratius Martyr, formerly belonging to the Benedictines, now to the Barefoot Carmelites. Here is the Burial-Place of Calepodius, now hard to be gone into; many of the Passages being choak'd up by the Earth falling in; yet they are not all stopp'd, and those which can be come at are of a considerable Height, and, like the Buryal-Place at Naples, have other Passages or Walks under the first, so that there are subterraneous Ways one upon another.

FLAMINIUS VACCA. "I faw many Marble "Tombs with Epitaphs on them, without the Gate of St. Pancratius, in the Vine-yard of Antony Gallefio, on one of which were only these Words, AETERNALI SOMNO, (to the Eternal Sleep) on another thi, IN TEMPORE QUOD NON COMBURITUR: But these I believe were seen by Peter Leo Castelli, who being skilful in those Things, may have given them a proper Interpretation.

Some other Inscriptions publish'd by Raphel Fabrettus, have these Words, Somno aternali, to the Eternal
Sleep; sometimes with the Letters D. M. signifying
Dis Manibus, to the Insernal Gods, before them, and
sometimes without them. I know not whether ever
any Epitaph has been seen like the other, In Tempore
quod non Comburitur.

That same Day we view'd many Houses beyond the Tiber, which invite all Foreigners to see their Beauty and curious Ornaments, and are very particulary de-

An Xumentias West, a foresculy as beging to the Reconstrines, noty to the Earthot Carnellers. Here is the chain Places of the godess, now had to be gone, then a, many of the tellages being closes? up by the

The same moon one after M suppermitable of the

a discount a wedge of There are also make t

scrib'd in the present Accounts of Rome.

-IMAII

Ann Brigair in tool says verte last and make the Person of the C.H.A.P.

CHAP. XX.

The Nineteenth and Twentieth Days. Adrians's Pile, or Mausoleum; the seven Wonders of the World changd; an Inscription in the House of Raphael Fabrettus restor'd; the Original of the Vatican Name; a noble Mausoleum of a Queen; the Vatican Library; the ancient Bibles in it; the Manuscript Virgil formerly belonging to St. Dennis in France; curious Statues of Popes; of the several Descriptions of Rome, and how one may be more exactly made; the Anonymous Author's little Book of the Wonders of Rome, and some Notes on it.

THE Nineteenth and Twentieth Days were spent in seeing the Monuments of the Leonine City. the Vatican Church, the Palace and Library. Passing the Bridge Elius, now call'd of St. Angelo, we come to the celebrated Castle of St. Angelo at Adrian's Pile, which being now stripp'd of all the Ornaments wherewith formerly embellish'd, retains the shape of a vast Tower. No Tomb in the City was equal to that, when fet off with its Columns, Statues, Bass Relieves, and other forts of Ornaments lessening towards the top with many Circles of Pillars, and inferior to no Roman Structure, unless we except the Capitol alone, which was in the middle Ages reckon'd one of the seven Wonders of the World, as is to be seen in a Greek Manuscript of the thirteenth Century, in the Library of the renowned and my very good Friend Baluzio. There the seven Wonders of the

the World are reckon'd in this Order. 1. The City of Thebes in Egypt. 2. The Walls of Babylon. Mausoleum. 4. The Pyramids. 5. The Coloffus of Rhodes, which some (fays the same Book) tell us was a Brass Column six hundred Cubits high. 6. The Roman Capitol. 7. The Temple of Adrian at Cyzicus. Where instead of the Pharos at Alexandria, the Temple of Jupiter Olympius and that of Diana at Ephefus, which were Originally reckon'd among the feven Wonders of the World, we see others substituted, viz. the City of Thebes in Egypt, the Capitol and Adrian's Temple at Cyzicus. Nor could this Change be occasion'd by the Ruin and Destruction of some ancient Monuments, fince we see the City Thebes of Egypt substituted in their Place, though long demolish'd before the others formerly reckon'd among the Wonders of the World. But the Reasons for this Change were several; for the City of Thebes in Egypt, which has the first Place in Baluzio's Manuscript, was brought in and nam'd before the rest, out of a Conceit that it had been heedlessly omitted by others, though excelling the others which are reckon'd among the Wonders of the World. The Capitol, because it had been embellish'd with many Ornaments, and enrich'd by several Emperors successively vying to outdo one another, and at length surpass'd several of the Wonders of the World; and so Adrian's Temple turn'd out some other from that Number of seven.

On the same Way as we go to St. Peter Vatican, on the right Hand, is the Church of St. Mary Transpontina, as they call it, or beyond the Bridge belonging to the Carmelites. Here lives the R. F. Francis Lateneus of Toulouse, famous for Learning and Knowledge in

Divinity.

Close by was the Dwelling of Raphael Fabrettus, the greatest Antiquary of Rome in his Time. I had fome Acquaintance with him when he was grown old in his Studies and worthy Employments; but cruel Death put an end to our late contracted Friendship. He had in his House a good number of ancient Monuments, precious Stones cut, Marble Figures and Inscriptions. Among them was a Greek Inscription fix'd in the Wall the wrong Way, which that learned Man, trusting trusting to another to take it, has published, turn'd into Latin in his Book of Inscriptions; but it is fallify'd, and not properly expounded. We here give it perfect and genuine.

MHNΘΦΙΛΟΝ ΤΑΦΟΌ ΟΥΤΟΌ EXEL ΠΟΛΥΠΕΝΘΕΑ ΠΑΙΔΑ ΟΝ ΧΑΡΙΤώΝ ΤΡΙΟΌ Ι ΠΑΝΕΠΗΡΑΙΘΝ ΕΙΔΟΌ ΕΧΟΝΤΑ ΑΙΝΟΤΟΚΏΝ ΕώΝ ΦΘΘΝΟΌ ΗΡΠΑĆΕ ΝΟΝ ΚΑΘΟΡΑΤΕ ΟΚΙΏ ΜΟΝΟΙΌ ΕΤΕΟΊΝ ΒΕΒΙώΚΟΤΑ ΜΕСΙΤΕ ΠΕΝΤΕ.

These four Hexameters are thus written on the Stone. The publish'd Copy has the Word MPICCON in the second Line, and is by guess corrected remoter. But neither of these Readings is genuine; for it is plain it should be read TPICCON, that is, of the three Graces. In the same Edition we find MANEMHPACTON, which is a manifest Mistake, for it breaks the Measure of the Verse, and should be corrected MANEMHPATON, a Word common enough among the Greek Poets. So these Words AINOTOKON EON DOON OC HPMACEN, are ill translated, Snatch'd a way by the Envy of the evil Parents; which it is plain ought to be thus, Snatch'd away by envious Fate from his unfortunate Parents. The whole is thus,

This Tomb contains Menophilus; a Boy to be lamented with many Tears; whom adorn'd with the most lovely. Beauty of the three Grace cruel Fate snatch'd away from his unfortunate Parents. Here you behold him, who liv'd eight Years and five Months.

This Inscription was taken out of St. Agnes's Church-yard.

Many have treated of the Magnificence, Spaciousness and Ornaments of the present Varican Church, and particular Books have been lately published about it; though none equal to the Merit of so great a Structure, which may properly be called the Wonder of the World; insomuch, that if a Man go to it never so often, though he view it over and over a thoufand Times, he will still go away full of Amazement.
But that we may not repeat what has been done already, we refer the Reader to those Descriptions which are in every Bodies Hands. But those Things which our Carver says were taken up there are not so well known.

FLAMINIUS VACCA. "A vast Number of the greater fort of Urns was dug up in St. Peter's Street, in my Time; one of which is still in being, and lies near the Swiss Guard. These Urns were carv'd with Figures of Men in the Roman Habit call'd Toga, holding Books and Volumes (that is Rolls of Paper) in their Hands, and some of them had Wreaths hanging at their Hands. I believe the Poets and Philosophers were bury'd here formerly; for the Name Vatican is deriv'd from Vates, a Poet. A vast Brass Pine-Apple, standing in the same Place, as I have been told by many, was also fo found at the Foot of Adrian's Pile, when the old Church of St. Mary Transpontina was repair'd; and they say, that Pine-Apple stood on the Top of Adrian's Pile.

A. Gelling, lib. 16. cap. 17. gives this Account of the Vatican Name. We had been inform'd, that both the Vatican Territory and the Tutelar God thereof, had been so call'd, a Vaticinijs, from Soothsaying or Predictions, which us'd to be deliver'd in that Territory, by the Virtue and Instinct of that God. But Varro in his Book of Divine Things, gives another Reason besides this for the Name. For as the God was call'd Aius, and an Altar erested to him on the lower new Way, because in that Place a Divine Voice had been heard; so was he call'd the Vatican God, who had the first forming of Human Voice. Because Children when new born first pronounce that Sound which is the first Syllable in the Name Vatican; and therefore an Infant is faid to vagire (that is to cry as a Child does) that Word expressing the Sound of the first Cry. Thus do they vary, as is usual, about the Original of the Word Vatican. The Anonymous Author of the Wonders of Rome will foon

foon give us an impertinent Etymology, according to his Custom, of the Vatican. We do not much regard Flaminius's Conjecture concerning the burying of Philosophers and Poets, whence he fancies the Name of Vatican to be deriv'd; for the abovemention'd Heads of Poets and Philosophers were carv'd long fince the Name of Vatican was given to the Place. That vast brasen Pine-Apple, formerly plac'd on the Top of Adrian's Pile, is now to be seen in the Vatican Palace call'd Belvedere, with Brass Peacocks gilt on both fides of it, suppos'd to have been brought from the same Pile of Adrian.

FLAMINIUS VACCA " I remember that in the " Foundation of St. Peter's Church in the Vatican, " next the Church of St. Martha, there were found deep in the Clay some Pieces of Wood, about sour "Spans long, and one Span in Thickness, the Ends " whereof had been cut with an Ax, or some other " Iron Tool, which was a Demonstration that they had " been cut out by Man, and that, as we may guels, " before the building of Noah's Ark. For that Clay is the Work of the univerfal Flood, and as it were a " Sediment left by the Waters as they fell away; and those Sticks and the Clay were so united, that they " feem'd to make but one Body, nor was there any ign that the Place had been dug up before. The "Wood was black, and as heavy as Stone, nay it was " petrify'd; and I have been told those Pieces lye in the Pope's Wardrobe.

Thus gueffes Flaminius, but does not weigh things well when he fancies these Pieces of Wood to have been cut and bury'd before the Flood; as if there had not been time enough elaps'd between the Flood and these latter Ages, to cause any Alterations in the Earth; especially considering he above mentions a common Sewer found in the middle of the Clay; which Sewer I suppose it is plain, was not ancienter than the A rotation Course, Swines, Hebrero, Greek, 2nd

worth objerving, be-

mounted

FLAMINIUS VACCA: "Thave been inform'd by others, that towards the latter End of the Popedom " of Paul III, there was found in the Foundation of et St. Pe er's Church an Urn of the larger fize, made of speckled Egyptian Marble, which is now to be " feen in the old Church of t. Perer, near the Altar a call'd Vultus Santti. In the fame Place lay a Queen clad as it were in Shreds of Gold; but as foon as " expos'd to Air, she lost all her Form and Beauty. There also was found a vast Quantity of Jewels and " precious Stones, which Pope Paul III apply'd to a-" dorn a Crown. The worthipful John Alberino was then Overseer of the Works, who being present at the Time, fav'd some Pearls for himself, which were " fo decay'd with lying by, that they all scal'd like "Onions. This I was told by my Father, who was very intimate with John Alberino.

" I have nothing more at this time to fend you, most worthy Friend; if any thing shall occur here-

" after, I will immediately give you Notice.

Thus Flaminius Vacca concludes his Observations; but if the abovemention'd Queen, that had lain so many Years bury'd in that Place, still retain'd her Shape, it is no less wonderful than what was said above of the young Maid sound in the Appian Way, whose Body

was entire and her Eyes lively.

We now proceed to the Vatican Library, for we pass by the Palace adjoyning to it, though it contains a multitude of Things worth observing, because already describ'd by many. The Vatican Library far surpasses all others in the World in Extent and Magnificence. It is built in the shape of a T, all adorn'd with Paintings, which being the Work of several Masters, are not of equal Excellency. In the largest Room stands that Column of Transparent Alabaster; which I suppose was taken out of the Temple of Venus Salustia, as was said above at the Salustian Cardens. There is a vast number of Manuscripts in the Armenian, Coptick, Syriack, Hebrew, Greek, and Latin Tongues. I was told by one they almost a mounted

mounted to twelve thousand; there are as many in the King of France's Library; but the Vatican Library is sar inferior to the King's for the Number of printed Books. The Vatican is made up of several Libraries, viz. the Pontifical, the Urbin, the Palatine, and the Alexandrian, which last Addition was made in the Days of Pope Alexander VII. The most valuable Manuscripts, for I could not observe them all as I desir'd, are as follows.

A Greek Manuscript Bible, of that they call the square uncial Character, without Accents, of the sisth or sixth Century. Though I have seen Manuscripts as ancient as this, yet none so perfect and compleat in all Respects as this at the Variean. The Colbertine Manuscript, containing Leviticus and part of the Book of Judges, is sull as ancient, having Dashes and Astericks; and so are those of his Eminency the Cardinal de Coiflin, formerly belonging to the Library of Seguer, and that of the Jesuits in the College of Lewis the Great. These are all in the uncial Character without the Accents. I have seen very many other Manuscript Bibles as ancient, in which the Characters being almost worn out with Age, they had been since renewed; some such have been mention'd above.

The Acts of the Apostles with Golden Accents.

A Hebrew Manuscript Bible of an immense Magnitude, insomuch, that it cannot be mov'd out of its Place and open'd without much Trouble and Pains. They think it to be of great Antiquity; but the Hebrew Infoription at the End of it shows the Date of the Year, and is to this effect.

In the Year five thousand and fifty five, according to the Computation, on the 14th Day of the Month Casten.

That is, in the Year of CHRIST 1294. 11311

They there shew d a Manuscript Virgil of very great Antiquity, in the uncia Character, with Figures in Miniature, by an unskilful Hand. Furning it over I found it had belong'd to the Abbey of St, Denys; for on the fourth Leaf is to be read Isteliber of B. Dionys; this Book belongs to St. Denys, and the Hand seems to be of the thirteenth Century, and lest there might be any Question about what St. Denys it belong'd

long'd to, some Words writ on Fol. 76. express St. Denys in France. Where Virgil describes Aneas being toss'd in a storm, the following French Words writ about the same Century above mention'd are to be read. Vechi comme les gens lesquien estoient en la mer estoient tourmentes pour le pechie d'une seule cheft, a scavoir Juno; that is, Observe how the People at Sea were pester'd through the Malice of one only Deity, to wit Juno. In another Place we read Courtois. The Horse's Accourrements represented there in the Figures have no Stirrops.

A Manuscript Terence in the uncial Character, not much inferior to the Virgil for Antiquity. There is also another Manuscript Terence of the ninth Century, writ by one Noodogarius, as may be read in it.

I took Notice of a Greek Manuscript of the tenth Century, being a Catena on the Psalms, writ by the very same Hand as the other Volume of the same sort in the King of France's Library, which was very useful to us in our Edition of St. Athanasius; and what is very singular, the Amanuensis took care that all the Pages in both the Volumes should end with the same Word or Syllable; nor is this only observable in the Pages, but even in the Lines.

We transcrib'd several Things that made for our Purpose out of the Vatican Manuscripts, the Learned Laurence Zacchaignio, chief Library-keeper helping us to them. We design to publish them in their proper Places.

There are also very ancient Bibles in the Teutonick or German Tongue; as also a Manuscript of Minutius Felix of the Errors of prophane Religions. I pass by the Books written by Martin Luther and King Henry VIII, of England, as also the Manuscripts of Charles Borromeus and Baronius, because they show these to all comers.

Archive, full of an infinite number of Charters, whose Secrets are not allow'd to be look'd into.

In the Palace standing at the End of the Portico, call'd Belvedere, is a large Court, adorn'd with curious Statues; in the Porch is a Marble Cleopatra lying

lying along, with the Asp stinging her Arm, in the Posture she was when she kill'd herself; the other Statues are generally known; as for the Laocoon we faid above, that Fulvius Unfinus had brought the common and receiv'd Opinion into Question, which will have him to be the very same that was carv'd by Age-Sander, Polydorus and Athenodorus. That Salluftian Venus above mention'd in the Salluftian Gardens, stands in a Corner of the Court, with the Inscription brought thither. The other Statues of Apollo, Venus, Antinous and Commodus are well known. In the midst of the Court is the Figure of the Nile lying along, with all the Marks belonging to that Noble River, as little Troglodites in a Boat watching to catch Crocodiles by the Crocodils is the Bird call'd Trachilus, which; as we are told by Herodotus and others, flies into the Mouth of those Monsters, to pick their Teeth; as also the Bird Ibis, the Lote Flower, and the River Horse; and fixteen Boys denote so many Cubits the Nile rises. The Tiber is opposite to the Nile with the Symbols by which he is known.

We have thought fit to publish these few Observations, made by our felves during our Stay at Rome, and borrow'd from Papers that have not been printed; and passing by those things which have been so often repeated in the Descriptions of Rome, that they are become nauseous, have only taken Notice of those which are either omitted, or less known; but if ever we have a little deviated from this our Design, as where the Order of our Narration requir'd us to touch upon and describe some things not altogether unknown, we have done it so cursorily, that they cannot be tiresome even to the nicest Reader. As for those things I have omitted, they may be feen in the prefent Surveys of Rome, which describe both the ancient Monuments. of that City and its present State and Condition. There are many of them, of feveral forts and Prices, all which do not afford us a full and perfect Description of old Rome, for it is not the same with the new; nay, there is still much more omitted than taken Notice of; befides that there has not been due Care us'd in observing those Monuments that are still remaining. We will here for the Benefit of our Readers deliver what

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we have by long peruling found concerning every Au-

thor.

The first that writ of Rome, after the reviving of Learning in It ly, not to mention others of less Note, were Flavius Blondus, Andreas Fulvius and Bartholomem Marlianus, which last perform d that Work more accurately and carefully than the others, though he succeeded not so well in many Particulars; after them came Lucius Faunus, and foon after Pyrrhus Ligorius, who spent almost all his Life in discovering and describing the Monuments of the City. This Man would have far surpass'd the others, had his Learning been equal to his Labour and Industry; but being illiterate, he was mistaken in many Particulars. Part of his Writings are publish'd and part not. Next follows Onuphrius Panvinius, whose learned Labours eclipsed all that ever writ before him. All these and many other less noted Describers of Rome are useful; and I have found by Experience, that those who attempted the like Work in the following Century often flighting those that went before them, committed Mistakes in things most easy to be known. About this Time Donatus publish'd his Elegant Work call'd Roma series & recens, old and new Rome, wherein he deferib'd many things omitted by the above mention'd Writers; and took special Care to deliver whatsoever could be found in Poets and other Ancients conducing to the Description of the City, and besides he illustrated all his Work with Cuts. But he endeavours to affert things in themselves either absolutely false, or altogether uncertain upon most slight Conjectures; besides his Description is for the most part dry and, confidering so great a City, imperfect; for he omits more than he takes Notice of.

Lastly under Pope Alexander VII came out Famidanus Nardinus's Book entituled Roma Ant ca, which having been first publish'd in Italian, was lately translated, a Work commended by able Men He explain'd Rusus and Victor the Ancient Describers of that City, adding those Things which are on the Base at the Capitol being an Enumeration of Places, and which were gather'd by Onuphrius Panvinius out of many Authors; inserting also other Particulars, which by frequent

Read

reading of the Ancients he found others had omitted; he discover'd many Things altogther new; and sometimes was successful enough in finding the Situation and Form of the ancient Buildings of Rome. He often finds Fault with Donatus, tho he is not himself blameless; for neglecting those Things that were easy, he very often not only controverted, but even us'd all his Endeavours to destroy the Reputation of several Particulars that were most certain, and well known to all Mankind, as in the Etymology of the Street Navona, which he contends was deriv'd from its being like a Ship, in Latin Navis, and not from Agon, the Roman Festival; whereas had he consulted the Authors of the Age immediately before him, he had found that in the fifteenth and fixteenth Centuries it was indifferently call'd Nagone and Navona, and that Nagone was the same as in Agone; many more such Mistakes often occur in him. He seems to make it his whole Business to flart Doubts and Difficulties, where there is not the least Ground for them; or if there be, it is still fuch as cannot be folv'd by any better Conjecture. This we say, not to discredit a Man that has well deferv'd of Literature, but that the Reader being inform'd how cautious he ought to be may not concur with him till he has examin'd and weigh'd the Validity of his Arguments.

Many judicious Persons are of Opinion, as well as my felf, that this Work which has been attempted by fo many requires still a more accurate and skilful Hand than any of them; for the compassing whereof the more fuccessfully, some Things are to be observ'd, to the End that he who shall think fit to undertake fuch a Work, may be fitly prepar'd and provided for

fo great and laborious an Enterprize.

First he ought to know the Intervals between the noted Monuments of the City; that is, the Distance between the Pantheon and Anton nus's Pillar, between that and Trajan's, and so of the rest, whose Situation is certain, and their Remains well known; for by this means it will be the easier to distinguish between those things which are by the Ancients placed between them, both as to the Situation, and the Bulk of the Structure. Special on w bestelled of Special

Special Care is to be taken, that if any Inscriptions happen to be dug up, it be not allow'd to remove them off the Spot, till they who are entrusted with this Affair have noted down the Place, and taken the Inscription itself; for generally the Inscriptions make some mention of Temples and other Structures that stood close by, as is frequently observ'd about the City. But in this particular the Prince must interpose his Authority; which had it been done from the Beginning, we should now be fully satisfy'd, what many Ruins, now unknown, had been formerly.

There is another Method hitherto neglected, by which we should discover many Changes formerly made in the City of Names and Things; which is to turn over the Publick Records and Bulls of Popes in all Ages, which relate to the City; for it is incredible what Information might be gather'd from them. By some and those very sew ancient Charters which happen'd to fall into my Hands, I found out many Particulars, which show what Changes have been in

Names.

Besides there have been several Persons, who spent most of their Days in writing Descriptions of the City, whose Labours now lye conceal'd. Among these were Anastasius Simonetta of Perusia, to whom Flaminius fent his Observations; Peter Leo de Castello, mention'd by the same Flaminius, and Andrew Bufalinus of whom Bellorius takes Notice in his Fragment of the Remains of old Rome. The Papers of these Men, if to be found, will be of great use towards describing of the City; and not only those Manuscripts, but also some Plans of the City printed by Natives, ought to be carefully perus'd; for though they are not without Faults, yet they always have some Things approv'd by Experience, and the confent of Authors. manner Libraries are to be searched for the small Works of Writers of the middle Ages, who either made Descriptions, or Diaries, or Histories of the City, as for Instance, those of the Anonymous Authors, very often by us made use of in this Di-

The Authors also of the first, middle and latter Ages are to be consulted, who either purposely, or else

transi-

transiently, and as occasion offers, make mention of the Roman Monuments; the Acts of the Martyrs are likewise to be perus'd, for from them, he may gather much light, who shall have a Mind to apply himfelf to this Work.

Being thus provided, he who shall undertake this Province must take heed not to lay too much stress on flight Conjectures; or to decide any thing without duly weighing all Circumstances, which will require much Judgment. He must distinguish the several Postures and Changes of the City; and in some Measure lay down what fort of a Place Rome was under Augustus. who having found it built with Brick, left it all of Marble; how it was under Nero, who built almost all, or the greatest Part of it; how under Ascrelian, who enlarg'd the Compass of the Walls; how when first taken by the Goths; how when Belifarius commanded and repair'd the Walls; and lastly how under Pope Nicholas V, before the Popes began the new Buildings. But for the performing of this effectually, the Undertaker, as has been said, must be supported by the Prince's Authority; which is chiefly to be hop'd for at this Time, when we have a Pope to great an Encourager of Learning as Clement XI, who besides his Affection to Learned Men, is himself full of Judgment and Erudition. 5 515

I have thought fit here to publish the little Piece of the Anonymous Author, concerning the Wonders of Rome, frequently by me quoted in this Diary, and found among the Papers of my Predecessor F. Claudins Stephanotius; before it, is this Remark, From the Register of Nicholas Cardinal of Aragon in the Library of St. Isidorus at Rome, Case 4. Numb. 69. The Author liv'd about the thirteenth Century, as is also there fet down, unskill'd in Antiquity, and, as was usual at that Time, full of Trifles and old Women's Tales; but in regard he in some measure reckons up the Monuments that were then to be feen in Rome, he will give much light to wholoever shall apply himself to fearch into the Roman Antiquities; for though he generally describes Things according to the vulgar Notion, yet at that time many Monuments retain'd their ancient Names, even among the common fort; which

and much more to be found throughout it, Men curious in Antiquity are pleas'd to know. We have added some Notes of our own, as they occurr'd off hand, and could have given many more, and it requir'd more leasure; besides that, the true Use of this Writer is for those who shall desire to see the Roman Monuments and the City itself more exactly describ'd.

The Book of the Wonders of Rome.

[Observe this is literally translated from the Original, where some Names are ill spelt, there are some Imperfections, and some Places not well express d.

First of the Walls of Rome.

ON the Walls of the City of Rome there are 361.
Towers and 6900 Battlements. There are twelve Gates and five Posterns (1). The Compass of them is Twenty two Miles, excluding the Part beyond the Tiber and the Leonine City, that is, St. Peter's Portico.

Note, (1.) This Author calls the Postern Pusterulas, which in the other Anonymous Author, published by F. Mabillon are nam'd Posternæ, being five lesser Gates or Doors. The number of Towers and other Things differs but little in the other.

Of the Gates of Rome.

These are the noted Gates of Rome, the Gate call'd Capena, otherwise St. Paul's Gate; the Appian Gate, where

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where is the Church call'd Domine quo vadis, in which are to be feen the Prints of CHRIST's Feet; the Latin Gate, because the Latins or Apulians came in that Way, and there is the Vessel into which St. John the Evangelist was put; the Gate Metroni; the Gate Asinaria, or of the Asses, other wise the Lateran; the Gate Lavinaca, call'd also Major, or the Greater; the Gate Taurina, otherwise of t. Laurence or Tiburtina; the Gate Numentana, which leads to the City Numentum; the Gate Salaria; the Gate Pinciana, because the Palace of King Pincius (2); the Gate Flaminia, call'd alfo of St. Valentin; the Gate Colliana, which is above St. Peter.

Note (2). Others have taken Notice of the Pincian Palace; Theodoricus lib. 3. Epist. 10. speaks of the Pincian House, from which he orders Marble Stones to be sent to Ravenna; and Anastalius says Belisarius liv'd in the Palace in Pincis; which Palace, as our Anonymous Author seems to imply by his way of speaking was still standing in the thirteenth Century. The Flaminian Gate was called of St. Valentin, from the Church of that Saint now demolshid, which is supposed to have stood in the Farm of the Fathers of St. Augustin, on the Flaminian Way, near the Bridge Milvius.

Of the Gates beyond the Tiber.

There are three Gates beyond the Tiber; the Septimiana, where the seven Encomiums were bestow'd on Octavian; the Aurelia, or Aurea, and the Portu-

Of the Gates in St. Peter's Portico.

There are two Gates in St. Feter's Portico, the one of them call'd the Gate of the Castle of St. Angelo; the other Porta Merdaria, or the Dung Gate. successful Meren arthe fame I suppose, they ken

ale Beldge of Sixtus, and tornerly Janicalually ;

where is the Church coiled Domine our walter in which

Of the Hills about Rome.

The Hills about Rome are these; (3) the Janiculus, vulgarly call'd Jannaro, on which is the Church of St. Sabas; the Aventine, call'd also Quirinal, because the Quirites, (or Romans) stood where now is the Church of St. Alexius; the Calius, where now stands the Church of St. Stephen in Calio Monte; the Capitol or Tarpeian Hill, where the Palace of the Senators stands; the Palentian, where the greater Palace is; the Exquiline, which is said to be above the others, and on it the Church of St. Mary Major; the Viminal, where is the Church of St. Agatha, and where Virgilius being taken by the Romans, got away invisibly and went to Naples; whence it is call'd Vado ad Naplum, I go to Naples.

Note, (3) That Part of the Aventine Hill on which the Church of St. Sabas stands, was, as the Anonymous Author says, call'd Mount Jannaro in his Days, which drew him into the Mistake, that he should suppose it to be the Janiculus, because of the Affinity of the Names; but the Janiculus was beyond the Tiber. He no less ignorantly thinks the Aventine and the Quirinal to be the same Hill.

Of the Bridges at Rome.

Of the Galler beyond the Tilber.

These are the Bridges; the Milvius; (4) the Adrianus, call'd also of the Jews, because they live there; that of Fabianus, near the other; the Neumanus; that of Antoninus; that of Gratian; that of the Senators; Theodosius's Marble Bridge, and that of Valentinian.

Note, (4) The Jews being remov'd, now live near the Bridge call'd Fabritius. The Bridge the Anonymous Author calls Neumanus, is the same I suppose, they now call the Bridge of Sixtus, and formerly Janiculensis; why it was nam'd Neumanus is unknown; perhaps other Monu-

There are two Cates in St. Peter's Port

Monuments may be found to discover the Original of that Name, and of others that follow.

Of the Palaces in Rome.

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The Great Palaces of the Emperors are as follows, the greater Palace seated on Mount Palentius; (5) the Palace of Severinus near St. Sixtus; the Palace of Clandius between the Colifeum and St. Peter ad vincula; the Palace of Constantin in the Lateran, where our Lord the Pope resides; the Sufurrian Palace at Ceme de Caluce; the Palace of Volufianus; the Palace of Romulus between St. Mary Nova and St. Cosmas, where are the Temples of Piety and Concord, where Romulus fet up his own Statue of Gold. faying, It shall not fall, unless a Virgin bring forth; as foon as the Virgin brought forth, the Statue fell; Trajan's Palace, where is his Column twenty Foot high; Constantin's Palace; the Palace of Salussius; the Palace of Camillus; the Palace of Antoninus, where his Column is thirty four Paces high; Nero's Palace, where is the Obelisk of St. Peter; fulius Casar's Palace, where his Tomb is; the Palace of Cromacius; Pompey's Palace; the Palace of Titus and Vespasian; and without Rome the Catacumbs; the Palace of Octavian at St. Lawrence in Lucina.

Note. (5) The Palace of Severious (perhaps that of Severus) near St. Sixtus. Marlianus mrites, that in his Time there remain'd some Ruins of a Palace, which he thinks belong'd to the House of Caracalla. Perhaps that might be the same our Anonymous Author calls the Palace of Severious. I should have thought it had been one of the usual Mistakes of our unskilful Author, to call Antoninus's Baths by the Name of his Palace; but there is no room for this Conjecture, fince be mentions them when he reckons up the Baths. Ceme de Caluce, I suppose is 4 Corruption of Caij & Lucij; for the Transition is Natural from Th to T and from T to C and S; So that from Therma, Baths, they first made Corma and afterwards Ceme ; fo you will below find Cellure for Tellure. The other Palaces are often ignorantly so nam'd in the Anonymous Author; for the Palace of Romulus, as appears

by the Place there mention'd, is the same with the Temple of Peace; Trajan's Palace is the Forum Trajanum, or his Square; Constantin's Palace was on the Quirinal Hill, and there were Remains of it in the following Ages. The Palace of Salussius, or Salustius, was the Circus of the same Name. The Palace of Antoninus, some Buildings near his Pillar. Nero's Palace was his Circus. The others are not so well known.

Of the Triumphal Arches in Rome.

The Triumphal Arches were erected in Honour of some Emperor after he had triumph'd, under which they were conducted in honourable Manner by the Senators, and their Victories were carv'd on them for a Memorial to Posterity. (6) Alexander's Golden Arch at St. Celfus; the Arch of Theodofius and Valentinian, and Gratian the Emperor at St. Ursus, without the Appian Gate, by the Temple of Mars; the Triumphal Arch in the Circus; the Arch of Titus and Vespasian; Constantin's Arch by the Amphitheatre; Titus and Vespasian's Arch of the seven Candlesticks. where Mofes's Candlestick is, with the Arch having feven Branches, at the Foot of the Tower call'd Cartularia. (that is where the Records are kept) the Arch of Julius Cafar and the Senators, before St. Martina. where now are the Towers call'd de Bratis; Octavian's Triumphal Arch at St. Laurence in Lucina; Antoninus's Arch near his Pillar, where now is the Tower call'd de Cofectis; the Arch at St. Mark call'd Manus carnea, in the Capitol is the Arch call'd Panis aurei.

There are also other Arches, which are not Triumphal but Memorial; as the Arch of Piety before St. Mary Rotunda, where when the Emperor was ready in his Chariot to go out to the War, a poor Widow fell down at his Feet weeping, and crying, Sir do me Right before you go; and he answering, He would do it to the utmost at his return, she said, Perhaps you may dye before. The Emperor taking it into Consideration, leap'd out of his Chariot and sate in Judgment there. The Woman said, I had an only Son, who has

has been kill'd by a young Man. The Emperor hearing it pronounc'd Sentence, The Murderer, said he, shall dye and not live. Then your Son shall dye, said she, for he playing with my Son, kill'd him. He being led to Execution, the Woman cry'd out with a loud Voice, Let this Man that is to dye be given me, instead of my Son, and so amends will be made me, or I shall never think my self fully righted; which was accordingly done, and the Woman being enrich'd by the Emperor, went her Way.

Note, (6) What Alexander's Golden Arch at St. Celsus was we know not, nor that of Theodosius and Valentinian, and Gratian at St. Ursus, &c. the rest require a large Comment.

Of the Baths of Rome.

They gave the Name of Baths to spacious Palaces with very large Vaults under Ground, in all which they made Fires in Winter; but in Summer they were fill'd with cold Water, that the Rooms above might be the pleasanter, as may be seen in Dioclesian's Baths before St. Susanna; the Baths are (7) Domitian's; the Olympian at St. Laurence in Panisperna; the Novatian; the Tiberian behind St. Susanna; the Dioclesian; the Lucan; the Antonian; the Machinnan; those of Agrippa behind St. Mary in Rotunda, and the Alexandrine, where is the Hospital of the Baths.

Note, (7) He calls those Domitian's Baths, which we prove to be Trajan's, above Chap. 9. What the Machinnan Baths are does not appear, I suppose the Name is mistaken.

Of the Theatres in Rome.

The Theatres are (8) that of Titus and Vespasian at the Catacumba; that of the Emperor Tarquinius, at the seven Thrones; that of Pompey at St. Laurence in

in Damasio (Damaso); that of Antoninus by Antoninus's Bridge; that of Alexander by St. Mary Rotunda; Nero's by the Castle of Crescentius, and that of Flaminius.

Note, (8) The Theatre of Titus and Vespasian at the Catacumbæ, that is the Circus generally thought to be Caracalla's. The Theatre of Tarquin at the Seven Thrones is the Circus Maximus, near the Septem solia, or Septizonium. Antoninus's Theatre is the same as that of Marcellus, for our Anonymous Author always changes the Names, either upon the vulgar Notion, or of his own accord. The Theatre of Flaminius, is the Circus Flaminius above spoken of.

Of the Buryal-Places at Rome.

The Buryal-Places are, that of Calepodius at St. Pancratius; that of (9) St. Agatha at Tirolum (Girolum); that of St. Felix; that of Callixius at the Catacumba; that of Pratextatus at St. Apollinaris, near the Appian Gate; that of Concordianus without the Latin Gate; that call'd inter duas Lauros at St. Helen's; that at the Ursus pileatus, near St. Viviana; that in the Territory of Verano, near St. Laurence without the Walls; that of St. Agnes; that at the Nympha Santti Petri; that of Priscilla at the Salarian Bridge; that at the Hill call'd Cucumeris; that of Traso at St. Saturninus; that of St. Felicitas near the Buryal-Place of Callixius; that of St. Marcellus on the old Salarian Way; that call'd Bagya, on the Ardeatin Way; that of the Innocents at St. Paul; that of Pontianus; that of the Saints Hermes and Domitilla; that of St. Cyriacus on the Offian Way. These Buryal-Places were under Ground, fometimes extending three Miles, where the Holy Martyrs were hid.

Note, (9) The Buryal-Place of St. Agatha at Girolum, for so it is to be read, is thought to be the same with that of St. Processus, and St. Martinianus, which is also called of St. Agatha in Lardario; see Bosius. As for the other Buryal-Places, consult Roma subterranea. The BuryalBuryal-Place Bagya, I suppose is a mistake of the Name for Basilla.

Of the Places in Rome mention'd in the Sufferings of the Saints.

These are the Places we find in the Sufferings of the Saints; without the Appian Gate, the Place where St. Sixtus was beheaded, and where our Lord appear'd to Peter, Domine quo vadis? Lord whither are you going. There is the Temple of Mars, within the Gate of Sylla's Arch. Next the Territory of Fastiola at St. Nereus, the Street call'd Vicus Canarius, at St. George, where the House of Lucilla was, and there is a Gold Veil; the Aqua Salvia at St. Anastasius, where St. Paul was beheaded. (10) Lucilla's Garden, where the Church of St Paul is, and there he lyes, Interlude, that is between the two Ludi, or Places for Exercise. Scaurus's Hill, which is between the Amphitheaire and the Racing-Place before the Septem folia: there is a Common Sewer, into which St. Sebastian was thrown, who reveal'd where his Body lay to St. Lucina, faying, You will find my Body hanging on a Nail in the Cornelian Way over the Bridge Milvius, and it went out to the pav'd Road by the Aurelian Way near the Girolum. Eliogabalus's Stairs at the Entrance into the Palace, and the Island (11) Cathenate, behind the Trinity; Sylla's Arch before the Septem-solia; the Roman Arch between the Aventine Hill and Albiston, where St. Sylvefter and Constantin kisi'd and parted. In Cellure. that is, the Cannapara, where was the Temple of Tellus, and the private House of Mamertinus before Mars above the Capitol. (12) The Vicus Lateritius, or Brick Street at St. Praxedes; the Street call'd Vicus Patricij, at St. Pudentiana; the Temple of Fove at St. Quiritius; the Baths of Olympias, where St. Laurence in Panisperna was broil'd; Trajan's Tiberian Palace, where Decius and Valerianus retir'd, when Sr. Laurence was dead, which is call'd Therma de Cormitis, the Circus Flaminius at the Jew's Bridge, beyond the Tiber; the Temple of the Ravennantes and running Oyl, where is St. Mary beyond the Tiber.

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Below Nero's Palace is the Temple of Apollo, call'd St. Petronilla in Basilica Sancti Petri, before which is the Church call'd the Vatican, because the Vates, that is the Priefts, there fang their Parts before the Temple of Apollo; and there was another Temple, that had been Nero's Exchequer, where now is the Church of St. Andrew; near which is Cafar's Memorial, that is, an Obelisk, where his Ashes honourably lye in their Coffin, that is, a Golden Apple; and as all the World was subject to him, whilft living, so all the other Bodies of the deceas'd should be under him, when dead. Above on the Round of the Golden Apple is writ. Tantus erat quantus & Orbis; sed nunc in modico clauditur antro; that is, He was once as great as all the World, but now is contain'd in a narrow Space. At the Bottom these Verses are writ in Greek Characters.

Si Lapis iste unus, dic qua fuit arte levatus; Et si sint plures, dic ubi contigui.

That is,

If 'tis one Stone, what Art did it thus rear?
If more, then shew me where the founts appear?

Note, (10) I know not whether there be any where an Account of what Lucilla's Garden was. Interlude, that is, inter duos Ludos. This Word is in Anastasius in St. Cornelio; Nardinus fancies it is a mistake for in Tellure, but this Anonymous Author confirms the Word. There also Nardinus places the Interlude in the Palace of the Emperors, but does it only upon Conjectures; the Matter is doubtful, they think the Place was call'd Interlude, or inter duos ludos, because it was between the Amphitheatre and the Circus Maximus.

Note, (11) The Island Cathenate ne know nothing of,

nor of the Albiston near the Aventine Hill:

Note (12) The Vicus Lateritius is mention'd in the Acts of St. Praxedes.

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Of the Pine-Apple (13) that was in Rome.

On the Top of the Pantheon, that is, Sr. Mary Rotunda, stood the Brass-Pine-Apple, which is now before St. Peter's Gate, having been all cover'd with Brass Plates gilt, fo that at a Distance it look'd like a Golden Mountain, part of whose Beauty is still discernible.

Note, (13) We have spoken above of the Pine-Apple: for it is the same that is here mention'd.

Of the Capitol in Rome, and of the Temple of Mars in Rome.

The Temple of Mars was in the Campus Martins, or Field of Mars, and there the Confuls were chosen on the Calends of July, and refided till the Calends of Fanuary. If the Person elected to be Consul was clear from any Guilt, he was confirm'd in the Consulship. In this Temple the Roman Conquerors used to put up the Beaks of Ships, for a Spectacle to all Nations. the Pantheon is the Temple of Minerva Chalcedia (14) where there are still Marble Columns standing. hind St. Mark the Temple of Apollo in Camiliano. Where now the Quiriatus is, was the Temple of Vesta; at Calcarari the Temple of Venus; in the Monastery of St. Rose, (15) the Golden Castle, which was the Oracle of Funo:

Note, (14) By the Pantheon is the Temple of Minerva Chalcedia. Some were of Opinion, that the Temple of Minerva Chalcedia, or Chalcedica, was the same from which the present St. Mary in Minerva took its Name, with whom the Anonymous Author seems to agree; but Nardinus contradicts it, because the Temple of Minerva Chalcedica was built by Augustus, and the other by Pompey. The Anonymous Author did not add the Name Chalcedia of his own Head, but follow'd the Notion of the Age he livid

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liv'd in, Whether the Temple built by Pompey may not be said to have been afterwards repair'd by Augustus, must be left to a stricter Examination.

Note, (15) What that Golden Castle was is not

known.

Of the Capitol in Rome.

The Capitol is so call'd, because it was the Head of all the World, the Confuls and Senators residing there to govern the City and the Universe, the Front whereof was cover'd with lofty strong Walls all cover'd with Gold and Glass, and set off with wonderful Works. Below the Cittadel was the Palace, a great Part whereof was Gold, and adorn'd with precious Stones, faid to be worth the third Part of the World; in it were as many Statues as there are Provinces in the World, and each of them had a Bell about its Neck; and they were fo contriv'd by Art-Magick, that whenfoever any Province rebell'd against the Roman Empire, immediately the Statue of that Province turn'd towards that where the Bell rung that hang about its Neck; and then the Priests of the Capitol, who were the Guards for the Senate for there were also several Trophies; for at the very Top of the Cittadel above the Portico of the Criminals was the Temple of Jove and Moneta; in another Place without the Temple of Vesta and Cafar. was the Seat of the Pagan High Priests, where the Senators plac'd Julius Cafar in a Chair for fix Days in the Month of March.

On the other side of the Capitol above the Cannapara of Juno's Temple, by the common Field, was Hercules's Square. On the Tarpeyan Hill the Temple of A-sylum. or the Sanctuary, where Julius Casar was murder'd by the Senators. In the Place where now St. Mary stands, were two Temples together joyning to the Palace, being those of Phabus and Carmenta, where the Emperor Augustus saw a Vision in the Sky by the Carmelaria (16) of the Temple of Janus, who was the Guardian of the Capitol. It was therefore call'd

the

the Golden Capitol, because it outshin'd all the Kingdoms of the World in Wisdom and Beauty.

Note, (16) We know nothing of the Carmela-

Of the Marble Horses at Rome.

To what End the Marble Horses were made bare and the naked Men, and what they fignify'd, and why a Woman encompass'd with Snakes, and having a Bafon before her fits before the Horses. In the Reign of the Emperor Tiberius, two young Philosophers, came to Rome, call'd Praxiteles and Philosophers, whom the Emperor having knowledge of, he faid to them, Why do you go naked? Who answer'd, Because all things are to us naked and open, and we value the World at nothing; for we will tell you; O Emperor, whatsoever you shall consult about by Day or Night in your Closet, when we are ablent. To whom the Emperor reply'd, If you do as you have faid, I will give you whatfoever you shall demand. They rejoin'd, We ask no Money, but a Memorial of us. The next Day they accordingly told the Emperor all he had discours'd of that Night; whereupon he erected to them the aforesaid promis'd Memorial as they had ask'd, That is, Bare Horses trampling the Earth, that is, the powerful Princes of this World who bear Rule over worldly Men; a most Potent King will come, who shall mount the Horses, that is, surmount the Power of the Princes of this World. The half naked Men who stand by the Horse, with their Arms lifted up and Fingers bow'd, recounted the Things that were to happen, and as they are naked, so is all worldly Knowledge naked and open to their Minds. The Woman encompass'd with Snakes, fitting with a Bason before her. denots the Church hemm'd in with many Volumes of Scripture, whom none that defires it can hear, unless first wash'd in that Bason.

Of the Imperial Judges in Rome.

The Primicerius, that is, the first Hand, for Chera is a Hand in Greek, and primi is the first. He is to take Care of all the Keys of the Palace; and he as an honourable Person, is to reside there in the Palace near the Emperor Day and Night. The Secundicerius, that is the second Hand, by the Greeks call'd Deptereu, (Seurep ()) is honourable in the Palace and is to be there Day and Night. He is to take Charge of the Crown and all the Robes worn on Festivals. The Numenculator of the Latins, is by the Greeks call'd Quafter; he is to take Care of the Widows and Orphans, and all Hospitals, and he is to decide Controversies about Wills. The Primus Defensor of the Latins, is by the Greeks nam'd Prohecdicos; he is to have Men under him to defend the Seat of the Empire. The Archarius, call'd Archano, is to know the Secrets of the Emperor's Council, and gather the Duties of the Provinces. (17) The Savellarius is to take Care of the Monasteries, and of the Women Servants of God, and on Festivals is to introduce honourable Persons to the Emperor. The Protoscrinius, that is, the first of the Clerks, or Secretaries, or Secretary of State. The Bibliothecarius or Library-keeper, by the Greeks call'd Logothetos, and the Referendarius, or Remembrancer; he is to report all Matters to the Emperor.

Note, (17) I know not whether this Office of Savellarius may be found elsewhere.

Of Antoninus's Pillar at Rome.

The Pillar of Antoninus with the winding Stairs in it is 175 Foot high, has 103 Steps, and 45 Windows. Trajan's Pillar with the winding Stairs in it, is 138 Foot high; has 185 Steps, and 45 Windows. The Colifeus is 108 Foot high, of those call'd Submissales.

These Things that follow are concerning the Vatican and the Obelisk in Rome, most whereof is already written above; but are there briefly related, and here more at large.

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Below Nero's Palace is the Temple of Apollo, now call'd Sancta Petronilla, before which is the Church call'd the Vatican, because there the Vates, that is, the Priests sang their Offices before the Temple of Apollo, and therefore all that Part about St. Peier's is call'd the Vatican; and there is another Church, which was of Nero's Vesta, now call'd St. Andrew, near which is Casar's Memorial, that is, the Obelisk, where his Ashes lye honourably in their Cossin; that as all the World was subject to him whilst living, so it may be when dead to the end of the World. His Memorial was adorn'd at Bottom with Brass Plates, and curiously painted with Latin Letters in Gold, but upwards next the Pinacle with Gold and precious Stones, where these Words were written: Cæsar, you were as great as all the World, but now a small Compass contains thee; and this Memorial was consecrated after their manner, as still appears, and is to be read.

In the Paradice, or Garden of St. Peter, is a Veffel or Bason (18) made by Pope Symmachus, on Porphyry Columns, join'd together by Stone Tables with Griphons, cover'd with a costly Brass Roof sull of Flowers, Dolphins of gilt Brass spouting Water. In the midst of the Bason is the Brass Pine-Apple, which was a Covering with a gilt Brass Top, over the Statue of Cybele, the Mother of the Gods, in the Opening, or Hole of the Pantheon, into which Pine-Apple a subterraneous Pipe conveys Water, in the Form of the Sabbatine (19) Water, so as to surnish all that have occasion, at all Times, with Water through the Holes of the Knobs, and another Part ran on along the subterraneous Pipe to the Emperor's Bath, and the Ohelisk.

In

In the Naumachy, (or Place to represent Sea-Fights) is the Tomb of Romulus, call'd Meda, which was pav'd with a wonderful fort of Stone, of which the Pavement of the Paradice, and the Steps of St. Peter were made; about it was the Tiburtine Street twenty Foot wide, with its Common Sewer; and a Spot for Flowers to grow on. About it was Nero's Tiburtine Structure, as high as Adrian's Castle, pav'd with a wonderful Sort of Stone, of which the Work of the Steps and the Paradice was made; which Structure was round with two Enclosures, (here is something wanting in the Author, as we see before, he has some repetitions, and in some Places very obscure, he goes on thus) the Cisterns, the Edges whereof were cover'd with flat Stones like Eeves, by which St. Peter the Apostle was crucify'd. There is also a Castle, which was the Temple of the Emperor Adrian, a Temple of a wonderful Bigness, all cover'd with Stone, and adorn'd with many Histories, enclos'd about with Brass Lettices, with Golden Peacocks and a Bull, two of which number are those now in the Bason of the Paradice. At the four Corners of the Temple were four gilt Brass Horses, in each Front a Brass Gate, in the middle of it Adrian's Tomb of Porphyry, which is now the Lateran cover'd Tomb of Pope Innocent in the Paradice of St. Peter, above the Governour's Tomb. Between the Brass Gates as they now stand are Monuments.

All these Places we have mention'd were dedicated as Temples, and Virgins flock'd to Rome with their Offerings, as Ovid observ'd in his Book de Fastis. The Emperor Octavian built a Castle at the Flaminian Gate, which is call'd Augustum, for burying of the Emperors, which was pav'd with several sorts of Stones. It is hollow about within, having hidden Ways. In the lower Round are the Graves of Emperors, and on each of them Letters making these Words, These are the Bones and Ashes of the Emperor Nerva, and the Victory he made. Before them stood the Statue of their God, as is usual in all other Buryal-Places in the midst of their Tombs; where Octavian often sate, and where the Priests were performing their Ceremonies. He caus'd an handful of Earth to be brought

from

from every Kingdom in the World, which he laid on the Top of the Temple, that it might be a Memorial to all that come to Rome.

At the Top of the Front of the Pantheon were two Brass Bulls gilt. Before the Palace of Alexander were the (20) two Temples of Flora and Phæbus. Behind the Palace, where now is the Fountain, was the Temple of Bellona, where was carv'd as follows.

Roma vetusta sui, sed nunc nova Roma vocabor; Eruta ruderibus culmen ad alta sero.

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I that old Rome was call'd, new Rome shall rise, And bear my Turrets equal to the Skies.

At Paris's Fountain was the Temple of Pompey, of a wonderful Magnitude and Beauty; his Monument, which is called the Greater, fo decently adorn'd, was the Oracle of Apollo, and there were other Oracles. The Church of St. Ursus was Nero's Court, In the Palace of Antoninus was the Temple of Antoninus, near St. Saviour; before St. Mary in Aquiro, was the Temple of Alius Adrianus, and the Arch of Piety. In the Field of Mars, was the Temple of Mars, where the Confuls were chosen on the Kalends of July, and they staid there till the Kalends of January; if the Person elected was spotless, the Consulship was confirmed to him. In this Temple the Roman Conquerors used to put up the Beaks of Ships, whereof they made Works for all Nations to behold. By the Pantheon was the Temple of Minerva Chalcidia. Behind St. Mark was the Temple of Apollo; at the Camilliano where now is St. Cyriacus, was the Temple of Vesta; that of Venus in the Calcarare; on Mount Domit na Rosa, the Golden Castle, which was Juno's Ora-The Capitol was the Head of the World, where the Confuls and Senators refided to govern the Universe, the Front whereof was cover'd with strong Walls extending along the Top of the Hill, all over

fac'd with Gold and Glass, and set off with wonderful Works. Below the Cittadel was the Palace much adorn'd with admirable Curiosity, Gold, Silver, Brass, and precious Stones, to be a Spectacle to all Nations.

The Temples that stood below the Cittadel, which deserve to be remember'd, are these. At the Top of the Cittadel above the Portico Crinorum, (fo it is writ) was the Temple of Jove and Moneta, as may be feen in the Martyrology of Ovid de Fastis. [He idly names Ovid de Fastis a Martyrology, because it mentions the Ides, Nones and Kalends, as the Martyrology does.] On one fide of the Forum, the Temple of Vesta and Cafar, where was the Chair of the Pagan High Priefts, on which the Priests and Senators seated Julius Casar on the 6th of March. On the other fide of the Capital by the Cannapara, the Temple of Juno; near the publick Forum or Square, the Temple of Hercules; also on the Tarpeian Hill the Temple of the Afylum, or Sanctuary, where Julius Cafar was murder'd by the Senators. In the Place where now flands the Church of St. Mary, were two Temples, adjoyning to the Palace, being those of Phabus and Carmenta, where the Emperor Octavian faw a Vision in the Sky. Near the Carmellaria the Temple of Janus, which belong'd to the Capital, therefore call'd the Golden Capital, because it surpas'd all the Kingdoms of the World in Wisdom and Beauty. The Palace of Trajan and Adrian, almost all of it built with Stone, and adorn'd with wonderful Works, with Variety of Colours in the Roof, where is a Column of a wonderful Height and Beauty, with the Hiftory of those Emperors carv'd on it, like Antoninus's Pillar at his Palace. On one fide stood the Temple of the Divine Trajan, on the other that of the Divine Adrian. (21) On the Hill call'd Argentarius, the Temple of Concord and Saturn; in the Tolusa the Temple of Bacchus; at the End of the Island Argentaria, the Temple of Vespasian; on the Hill of St. Mary in Campo, the Temple of Titus; where now is St. Basil, the Temple of Carmenta, below this Boundary was the Temple of Nerva with hs two Forums or Squares, and the Trajan's greater Forum or Square, before the Entrance whereof was the

the Temple of the Goddess Sospita; where St. Quirinus stands was the Temple of Jove. A great state Stone was sixt on the Wall of St. Basil, on which, in a good and remarkable Place is writ the Friendship that was between the Romans and Jews in the Days of Judas Macchabaus: Before the private Treasury of Mamertinus, the Temple of Mars, where now his Statue lyes, and by it the Temple of Fate; and by the publick Treasury, the Temple of the Fabij: behind St. Sergius, the Temple of Concord, before which was a Triumphal Arch, whence was a Way up to the Capitol by the publick

Treasury, which was the Temple of Saturn.

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On the other fide was an Arch cas'd with wonderful Stones, on which was represented the manner of the Soldiers receiving their Donatives, or Bounty Mony, by the Hands of the Officer who was entrusted with it, which he weigh'd in a Scale, before diffributing to the Soldiers; and therefore it is now called Salvator de Statera, or St. Saviour of the Scales. the Cannapara was the Temple of Ceres and Tellus, whose Porch is adorn'd with two Houses about it, and Portico's supported by Columns, that he who fate there in Judgment might be feen every way. Near that House was Catellina's Palace, where was the Church of St. Antoninus, by which is the Place call'd (22) Hell, because there formerly it belch'd out * * * and much of the Province of Rome: whereupon a certain Noble Soldier to deliver the City, upon an Oracle receiv'd from their Gods, cast himself into it in Armour, and the Earth clos'd, so the City was de-The Temple of Vesta is where they say the Infernal Dragon lyes, fo we read in the Life of St. Sylwester; and there is the Temple of Pallas and Cafar's Forum, or Square, and the Temple of Janus, which foresees the Year beginning and ending as Ovid says in his Festivals, but it is now call'd the Tower of Centio Frangipani. The Temple of Minerva (22) with the Arch joins to it : but is now call'd St. Laurence de Mirandi; by it the Church of St. Cosmas, which was the Temple of Asylum, or Sanctuary; backward was the Temple of Peace and Latona; above it the Temple of Rome; behind St. Mary Nova, the two Temples of Concord and Piety; by the Arch of the Seven CandleCandlesticks the Temple of Esculapius. It is therefore called Chartularium, because there was a publick Library, whereof there were twenty six in the City; above it was the Temple of Pallas and the Temple of

Tuno.

Below the Palace is the Temple of Julius; facing the Palace the Temple of the Sun; in the same Palace the Temple of Jove, which is call'd Casa Major. Where now St. Cefarius stands was Cafar's Auguratorium, or Soothfaying Place; before the Colifeum the Temple of the Sun, where they perform'd the Ceremonies to the Idols standing on the Top of the Colifeum. The Septisolium was a Temple of the Sun and Moon, before which was the Temple of Fortune. St. Sabina was Casar's (24) Imitarium, where were the Baths of Se-Where now is St. Sabas was verus and Commodus. the Altar of Apollo and the Splene. Tarquinius Prifcus's Circus was wonderful beautiful, the Steps or Seats being fo contriv'd, that no Roman hinder'd another's feeing the Sports; at the Top were Arches the Tops of them adorn'd with Glass and bright Gold; in the upper Part were the Houses of the Palace standing round, where the Women fate to fee the Sports on the 14th of May, when they were given. In the midst of it were two Obelisks, the lesser Eighty five Feet in Height, the greater One hundred twenty two; on the Top of the Triumphal Arch, which is at the upper End, stood a Horseman of gilt Brass, in a poflure as if starting. On the other Arch at the lower End stood another Brasen Horse gilt. So on the Top of the Palace was the Seat for the Emperor and the Queen thence to fee the Sports.

On Mount Calius was the Temple of Scipio before Maximin's Baths, where were two Fountains and two Temples of Isis and Serapis. At the Orphanotrophium, or Hospital for fatherless Children, was the Temple of Apollo; in the Lateran Palace are some Things to be admir'd, but not to be writ: at the Palace of Susurriano was the Temple of Hercules; on the Esquiline Hill was the Temple of Marius, now call'd Cimbrum, because he overcame the Cimbri; at the Palace of Licinius the Temple of Honour and Diana; where St. Mary Major stands was the Temple of Cybele; where

where St. Peter ad Vincula, the Temple of Venus, At St. Mary in Fontana, was the Temple of Faunius, which Idol spoke to Julian, and deceiv'd him. In Domitian's Palace there were four Temples of Asclepius, Saturn, Mars and Apollo, which are call'd Modri. At the End of the Way which parts into three Branches was the Temple of Venus; where still is that they call the Garden of Venus; in the Palace of Tiberius was the Temple of the Gods. On Mount (25) Ilius was the Temple of Jove and Diana, now call'd the Emperor's, above Constantin's Palace, there in the Palace was the Temple of Saturn and Bacchus, where their Statues now lye, and close by are the Marble Horses. In the Baths of Olympias, where St. Laurence was broil'd, was the Temple of Apollo. Before Trajan's Palace, where the Gates of the Palace

still remain, was a Temple.

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On the Aventine Hill was the Temple of Mercury looking into the Circus, and the Temple of Pallas, and Mercury's Fountain, where the Merchant's receiv'd Oracles. At Statius's Arch the House of Oristilla; on one fide of it the Temple of Mecenas, on the other the Temple of Jove; near the Greek School was the Palace of Lenticulus; on the other side, where now is the Tower of Centio de Origo was the Temple of Bacchus; at the Gradelle, or little Stairs was the Temple of the Sun; St. Stephen Rotundus, or the Round, was a Temple of Faunus. At the Elephant was the Temple of Sybilla, and the Temple of Cicero in Tulliano, and the Temple of Jove, where there was a Golden Gallery, and a Temple of Severus. Where now is St. Angelus ad Velum Aureum, was the Temple of Minerva; at the Jews Bridge the Temple of Janus; at the Carcanare the Temple of Craticula; at Antoninus's Bridge, Antoninus's Arch, where now stands St. Mary in Cataneo; at St. Stephen in Piscina, the Palace of the Governor Chromatius. The Temple: they call'd Oloritreum, all made of Chrystal and Gold by Art Magick, where Astronomy was with all the Celestial Signs, which St. Sebastian destroy'd with Tiburtius the Son of Chromatius.

Note, (18) Anastasius Bibliothecarius makes mention of Sr. Peter's Bason, or Fountain, and it was a large Vessel, as here described by the Anonymous Author.

Note, (19) Frontinus mentions the Sabbatine Water, in his Book of Aqueducts concerning the which Raphael Fabrettus Differt. 3. Said something by guess. Frontinus may be illustrated by this Place of the Anonymous Author.

Note, (20) The Temples of Flora and Phoebus are plac'd here upon common Fame by the Anonymous Author, whose Assertions in this Point are not always to be regarded; for he mixes much Truth with Falshood, never discerning between them.

Note, (21) The Hill Argentarius was that they now call la Salita di Marforio, near which the Temples of

Concord and Saturn did really stand.

Note, (22) Which is called Hell. He means the Lake of Curtius, where was a Gulph or Opening of the Earth, vulgarly call'd Infernus, or Hell; and therefore the Church adjoyning to it goes by the Name of Sancta Maria libera nos a Poenis Inferni. St. Mary deliver us from the Pains of Hell.

Note, (23) Joyning to the Arch. He means the Arch of Fabius, which was flanding in his Days, but is now down; it led to the Via Sacra, or the Holy

Way.

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Note, (24) St. Sabina was Cæsar's Imitarium. I suppose St. Sabina is here named instead of St. Balbina. For Cæsar's Imitarium, read Cæsar's Mutatorium, which was on the Ascent under the present St. Balbina.

Note, (25) On Mount Ilius; He calls the Quirinal Hill, by the Name of Ilius. I know not whether it can be elsewhere found under that Denomination.

Note, (26) We have Spoken of the Temple of Faunus, where we treated of St. Stephen Rotundus, or the round. fone, and put the reft to Flight; by which the Re-

The History of the Brasen Horse that is at the Lateran in Rome.

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The Lateran is a certain Brasen Horse, said to be Constantine's, but is not so; he that desires to know the Truth may read this. In the Time of the Confuls and Legates, a most potent Eastern King came into Italy and besieged Rame on the Laveran side, afflicting the People of Rome with much Slaughter and War. Then a certain Esquire of great Courage and Body, bold and discreet, stood up, and said to the Consuls and Senators. If there were a Man that would deliver you from this Affliction, what might be deferde from you? Who answering him, said, What soever be will demand he shall immediately have. Who reply'd, Give me 30000 Sexterces, and you hall erect me a Memorial of the Victory when the War is ended, and a do as he demanded. He said to them, Rife all of you at Midnight, and arm your selves and stand between the Walls upon the Watch, and do what soever I order you. They readily did as he had directed, and he mounted a Horse without a Saddle, and took with him a Scythe; for he had feveral Nights observ'd that King came under a Tree to ease himself, at whose coming a Cuckow that fate on the Tree always fang. He went out of the City, and carry'd his Scythe ty'd to him in the Nature of a Shield. As foon as he heard the Cuckow fing he drew near, knowing the King was come to that Tree, and went up to him, as he was eafing himself. The Company that was with the King thought he had been one of their own, and began to call out to him to remove from before the King; but he taking no Notice of them, pretending to go off, came up close to the King, and not regarding all them, took up the King by main Force and carry'd him off. As foon as he came to the Walls he began to cry out, Sally out and destroy all the King's Army, for here I have him Prisoner. They going forth slew.

some, and put the rest to Flight; by which the Romans got an immense weight of Gold and Silver. Thus they return'd Victorious to the Town, and perform'd what they had promis'd the Efquire, that is, to give him 30000 Sexterces, and as a Memorial a Brasen Horse gilt without a Saddle, and he sitting on him, with his right Hand which took the King extended. On the Horse's Head was the Cuckow, in memory, that when it fang he obtain'd the Victory; and they placed the King himself, who was a little Man, as a Memorial under the Horse's Feet, (27) with his Hands bound behind him, as he took him.

Note, (27) They plac'd the King, who was a little Man, as a Memorial, with his Hands ty'd behind him, as he took him, under the Horse's Feet. Here he speaks of the Statue of M. Aurelius, which this most trifling Writer idly feigns to have been an unknown Soldier's. The Bird he calls a Cuckow, is an Owl, which, upon due Inspection, appears sitting on the Mane. What he says of the Captive, whom he calls a King, with his Hands bound behind him, and lying under the Horse's Feet, I do not know whether it be mention'd by any other. Tet cannot we refuse to give Credit to an Eye-witness, who delivers what was still in being in his Days. This informs ses that a Captive bound lay under this Statue a Horseback. When, or whither he was removed is uncertain; all we know of it is, that he was still there in the thirteenth Century.

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How the Temple of the Pantheon was built, which is now call'd St. Mary Rotunda.

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In the Time of the Confuls and Senators, Agrippa the Commander, with four Legions brought the Suevian's, or Suabians, the Saxons, and other Western Nations under the Subjection of the Senate. At his Return the Bell of a Perfidious Statue which was in the Capitol rang. There was a Statue reprefenting every Kingdom, with a Bell about its Neck in the Temple of Jupiter and Moneta, in the Capitol; as foon as any one of those Bells rang, they knew that Kingdom was in Rebellion. The Priest, who attended in his Turn, hearing the Bell, gave Notice to the Senators. They gave that Commission to the General Agrippa, who foreseeing he could not go through with so great an Undertaking, at last defir'd three Days to consider on it, during the which, being over fpent with Thought, he one Night fell asleep, and a Woman appear'd to him and faid, Agrippa, what are you about? You are very thoughty. Who answer'd, Madam, I am. She reply'd, Be of good Courage, and promise to build me such a Temple as I shall show you and direct, and by that means you shall be victorious. He said, Lady, I will do it; and she in that Vision shew'd him a Temple after this Manner. He ask'd her, Lady who are you! She reply'd, I am Cybele the Mother of the Gods, make your Offering to Neptune, who is a great God, that he may allist you; dedicate this Temple in Honour of me and Neptune, for we will be with you, and you shall conquer. Agrippa rising full of Joy, told this in the Senate, and letting out with a great Number of Hands and Ships, and five Legions, overcame all the Persians, and made them pay yearly Tribute to the Roman Senate. Returning to Rome, he built this Temple in Honour of Cybele, the Mother of the Gods, and of Neptune the God of the Sea, and of all the Gods; and call'd this Temple Pantheon; in Honour of which Cybele he made a gilt Statue, which he plac'd on the Top of the Temple over the Light or Hole, and cover'd it with

a wonderful gilt Covering. Pope Boniface IV, coming in the Days of the Christian Emperor Phocas, faw that wonderful Temple dedicated in Honour of Cybele, the Mother of the Gods, before which the Christians were very often struck by the Devils; the Pope ask'd the Emperor, and he gave him this Temple; that on the Calends of November, in Honour of the Bleffed Virgin, who is the Mother of all SS which Cafar granted him, and the Pope with all the People of Rome, on the Day of the Kalends of November dedicated it, and establish'd, that on the same Day the Pope celebrate Mass there, and the People receive the Body and Blood of our Lord. On this Day there is to be a Festival to all the Saints. their ever Virgin Mother, and the Heavenly Spirits, and the Departed shall have a Sacrifice for the Redemption of their Souls throughout all the Churches in the World.

The End of the Anonymous Author.

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Manners of the Rek'd her, Josephelm ore points of recommendation of the comment o

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them pay yearly Tribute to the Klesse relate. Refurning to Lone, he built the Temple is reasont of Carele tha Methor of the backgrand of Algeres the Good of the Seat and of all the Grand of Algeres the Lesso's Fabreses to the temple of which the back he made a pile trains, which is needed on the Lone To Temple over one laging to these, and copes in the Temple

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and five Legions, overcome at the Perfect and made

which are in every Diary. This we may add, that in Casta, in the Church of St. Explans there is a Figure, under whole Head is an Eur le, a Dog under the Feer.

and to the first Place R. A. H. Dooly represent

lange orthefe are Symbols. On the 18th of the

My Journey to Naples. The Monuments of the Ginetti at Veletri; the Library of the Olivetans at Naples; his Eminency the Cardinal Cantelmo's Collection; the Library of D. Valleta; Mount Vesuvius; the Library of St. John de Carbonaria; a Manuscript of the Gospels in Gold Letters on Purple Paper; a most ancient Copy of Dioscorides; the Urn of the Sanfelici; a Greek Inscription retriev'd; the Dog's Den or Cave; the Sulphuraria; Monte Novo; the Library of St. Severinus.

N the 24th of October, in the Year 1698, we fet out for Naples, and arriv d the same Day at Veletri; there is the House of the Ginetti adorn'd with an infinite Number of ancient Monuments. as Statues and Images of Emperors and Deities, Sepulchral Urns and Bass Relieves, which are to much neglected, that if a Statue happens to fall, and any Limb of it be broken, it is left on the Ground unregarded and goes to ruin. The fame Road brings us to Terracina, where in the Street of the Town stands a Pillar for denoting the Miles from Rome, with the Number LIII cut on it, which stood formerly in the Marshes call'd Paludi Pontine; for a large Part of the Country, once well peopled by the overflowing of the Waters, is turn'd into a Pool, and with the Appian Way quite drowned. Other Particulars are generally known, as the Affairs of Gaeta, the Monument. of Munacius Plancus, Cicero's House at Formie, all Ff 3 which

which are in every Diary. This we may add, that in Gaeta, in the Church of St. Erasmus there is a Figure, under whose Head is an Eagle, a Dog under the Feet, and in the same Place a Snake rowl'd up; and the Fi. gure has an old Face, as they commonly represent Esculapius; these are Symbols. On the 28th of the same Month we enter'd Campania Felix, an elegant Description whereof was publish'd two Centuries fince by Antony Sanfelicius, in fuch excellent Latin, as scarce any thing like it appear'd in that Age. At the half Way between Aversa and Naples we had the Honour done us to be met by the renown'd Joseph Valetta, fam'd for his innate Affection to Learning, whose Library, which is fingular for Choice and Number of Books, is reforted to by all Strangers; as also Antony Bulefonius, in whose Company we that Day came to Naples. The next we vifited the Monaftery of St. Severinus, and being friendly entertain'd by the Abbot F. James Caracciolo and the other Monks. stay'd there several Days. The Church of St. Severinus, being built by a skilful Architect, and shining with many Ornaments of Painting and Sculpture, is deservedly reckon'd one of the beautifullest in the Citv. We there read some Greek Inscriptions on Tombs. which favour of the Unskilfulnels of the latter Ages; for the Greek Tongue was long us'd in these Parts. whereof there are still some Remains in the Language of the common Sort; as a Porter is call'd Baftaso, and to Baselley, that is from carrying of Burdens. That fame Day we faw the Monastery of the Olivetans, in whose Library I noted down several Manuscripts of Value. These are the chief of them.

Four Manuscript Volumes of the Works of St. Gregory the Great, of the eleventh Century.

St. Maximus's Sermon of the Ascension.

Boetius's Poems, of the fourteenth Century.

A Manuscript of St. Isidorus of Sevil, of the twelfth Century. Another of his Etymologies of the thirteenth Century.

Bruno, Bishop of Sion's Commentaries on the

Pfalms.

Nonius Marcellus, writ in the Year 1455. Crispus Salustina, a Manuscript of the same Age.

A Register of King Alphonso, containing an infin te Number of Names of Gentlemen and Citizens of Na-

ples, of that Age, Ann. 1450.

The next Day we waited on the Archbishop, Cardinal Cantelmo, a Person remarkable for his Application to Learning, belides all his other Qualifications; who after bidding us welcome, us'd all possible Expressions of Favour, and having entertain'd us at Dinner the next Day, shew'd us his Collection of Rarities, and a Series of Medals. Among them was a little Gold Plate lately found in a Tomb in Sicily, representing some Egyptian religious Matters, as Mendes, or the Goat, the Bird Ibis, Apis with an Oxe's Head, Ifis, and other fuch Particulars of their monstrous Worship; so that almost every Figure, I know not on what superstitious Account, ends in the Tail of a Snake: There are also many Coins, with Samaritan, Greek and Latin Inscriptions, which we had not leasure to take Notes of. Then having fent for some Youths from the Seminary, where they are bred up at the Charge of that renowned Prelate in the Study of Humanity and Divinity, as also the Latin, Greek and Hebrew Tongues; he order'd each of them, according to their Talent to entertain his Guests with some Difcourse in the aforesaid three Languages, which they readily perform'd delivering themselves both in Prose and Verse, in Honour of the French Nation, and of the Congregation of St. Maur. The Honourable Cassonius, Apostolick Nuncio did us no less Flonour, entertaining us at a noble Fish Dinner, and afterwards, without any Suit on our Part, favour'd all our Undertakings.

On the 31st of October we visited D. Valetta, by whom being very courteously conducted into his Library, we view'd what Number and Choice of Books he had. Besides the printed Books, there is a considerable Number of Manuscripts, a Catalogue of which last, written with his own Hand, he gave us to be inserted in this Place. They are all Latin, except

one in Greek.

F. MONTFAUCON's fourner

360 The Bible and New Testament; in the Epistle of St. John these Words are wanting, For there are three that bear Record, the Father, the Word, and the Holy Ghoft, and thefe three are one.

Flowers of St. Jerome.

His Tostament, and before it the Epistle of Eusebius

of Cremona to Pope Damasus.

St. Augustin's City of God, Vellum, the Index to it writ by George de Haynninmonth, by Order of the Cardinal of Bologna.

Four Books of St. Gregory's Dialogues, after them two Homilies, and other imperfect Things, Vel-

lum.

Boetins of Musick, an ancient Wellum Manuscript, with Notes.

Sedulius, a Christian Poet, of the Acts of the Apo.

files, Oc. Vellum.

St. Thomas of Aguin's Commentaries, or short Expositions on St. Matthew, &c.

The Lives of the Holy Fathers, divided into three

Books, Vellum.

The Emperor Leo's Constitutions in Greek, a Silk Volume, curioufly writ.

Cicero de Oratore, modern, Vellum.

His Orations, Vellum, of the fifteenth Centu-

His Rhetorick, and to Herennius, with Marginal

Notes of the fourteenth Century, Vellum.

Idem de Natura Deorum.

Columella & Cato de re Ruftica, Vellym, modern.

Sucremius in a good Hand, writ in 1470.

Valerius Maximus, Vellum. It belong'd to Janus Parrhasius; and has Notes, that seem to be of his Hand in the Margin.

Pliny's Epiftles, Vellum.

Pliny the Younger's Epistles, corrected by Philip Beroaldus, and his Panegyrick. In this Volume sanother Work de Viris illustribus, ascrib'd to the same Author in a good Hand, modern.

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is inferred in this Place.

Seneca of the four Virtues; and in the same Volume Basinius Parmensis of Crimes.

Quintilian's Inftitutions; Vellum, modern.

Sextus Aurelius Victor and Lucius Florus, Vellum, modern.

Apuleius's Metamorphoses; two Apologies de Deo Socratis; de Dogmate Platonis; his Cosmography; also the Dialogue of Trismegistus, translated by Apuleius. Alcinous's Epitome of Plato's Discipline translated into Latin by the Bishop of Tropea, dedicated to Nicholas Cardinal of Cusa, Vellum.

Vegerius, Vellum, imperfect at the End.

Idem de cura animalium, written in Italian, by order of a King of Aragon.

Part of Livy's Decads in two Volumes.

Them flius's Paraphrase on Aristotle's Physicks, tran-

Sated by Hermolaus Barbarus.

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Chalcidius in Timaum, Vellum, written for the Use of Andreas Mattheas de Aquaviva, Duke of Adria.

Priscian, with Marginal Notes, ancient.

A Chronicle, or Description of the Holy Land by D. Jacobus de Vitriago, Legate there from the Holy Church of Rome, Vellum.

Facundus's Rhimes on the City of Sevil, 1250; also an Anonymous Author, of the Polition of the Holy Land.

Roma instaurata; Ciceronis partitiones Ovatoria; Laurentii Valla C llectanea in Institutiones Oratorius Quinctiliani, in one Volume.

A Collection of several Inscriptions. Also a Description of the Regions, or Wards of Rome, imperfect, in one Volume, which we had not Time to examine.

Propertius, Catullus, Tibullus, Statius's Sylva, written by Antonius Sinibaldus of Florence, Ann. 1484.

The Satyrs of Juvenal and Perfius, Vellum.

The Commentaries of Placidus Lastantius on Statius's Thebaida Ann. 1478, and a Fragment of the Achilleis.

Horace's Satyrs, Epistles, and de Arte Poetica, Vellum, modern.

Two

Two other Manuscripts of Horace. Virgil's Eneis, Vellum, modern.

Virgil's Pastorals, and Georgicks, Vellum, Ann.

1470.

Ovid's Works, with the ancient Scholia, Vellum, of the fourteenth Century, formerly belonging to Janus Parrhasius.

Ovid's Festivals, with Marginal Notes, Vellum, of

the fourteenth Century.

Seneca's Tragedies adorn'd with several Draughts, Vellum, of the fourteenth Century.

Another Manuscript of the same Author, an-

cient.

Valerius Flaccus's Argonautica, with Marginal Notes, Vellum, modern.

Cato's Poems, with a Monk's Commentaries.

Properties, without the Beginning; also Petrarch's Epistles in the same Volume.

C. Vettius Aquilinus Juvencus on the four Gospels,

Vellum.

Cinus Pistoriensis, Petrus de Bella Pertica, & Jacobus de Ravennis on the Epitome of the Code.

Albucasim of the Forms of Instruments for all Dis-

eales.

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The Works of St. John Climacus translated into Itali-

an, Ann. 1445.

The History of Troy, by Guide de Columnis, Ann. 1324, translated into Italian by Philip Ceffius, a Florentine.

A Manuscript of an Anonymous Author, entitled, Romuleon, written by the Command of one Gomez, a

Spanish Soldier.

F. Bernard Guido's Flores Chronicorum, or a Catalogue of the Popes of Rome, from St. Peter to Sixtus the IVth; also some Pieces of Gulielmus Abbas.

The Rules or Statutes of the Order of St. Michael, by King Lewis the XIth, in French.

The Lives of Men famous for Learning.

N. Terminius's Trophey of Don Peter of Toledo.

Also many Manuscripts of Aristotle translated by feveral Persons, and others of less Note. Also the Chronicle of St. Denys in French, a mighty Volume, written when King Charles VI of France came to the Crown, to whom the History is brought down from the Original of the French Nation. What relates to the first Race, is taken from St. Gregory of Tours, Fredegarius, and those who continu'd them. For the: fecond Race, the Author made use of Eginhardus, and Turpine's Fables. The Affairs of the third Race are more Authentick, especially when the Author came to the Transactions of his own Time, for there he proceeds by way of Diary. There are some Copies of this Work in our Libraries. This we now speak of feems to have been writ for the Use of the Family of Bourbon; for the Arms of that August House are drawn at the End of the Book, and the Name Bourbon writ, in the same Hand. This Copy being carry'd into Spain, and thence to Naples, fell into the Hands of

On the 2d of November after Dinner we went away to Mount Vesuvius, with Antony Bulisonius, moved to it not only by the Fame of the Place, but by the Remains of a late Eruption. On the Ascent of the Hill there are Trees adorn'd with Vines running up them, which shoot out their Branches every way, twisting one with another, so that you would think them one continu'd Rope. The Day we went thither the Branches were still loaden with Grapes; which is wonderful, that the Grapes should ripen is late on that hot Ground. Martial observes the same in his Days.

Hic post Novembres, imminente jam Bruma, Seras putator horridus refert uvas.

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very confiderable. This was formerly the Library of

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Wonderful Things are reported concerning the Shape, and frequent Eruptions of Mount Vefuvius, viz. how it fometimes belches out Smoke, fometimes Flames, and again mighty Stones; then how the Conflagration confin'd to the hollow fubterraneous Places, hakes the Earth; and then pouring out Streams of an Infernal liquid Matter, does unspeakable Mischiel and destroys Castles, Villages, Men and Cattel; and what is incredible to report, throws up fuch an immense Quantity of Water, as to drown the adjacent Parts; and over-whelm Houses, Men, and Fields. This I say has been treated of by many, and lately by the worthy Bulifonius, who has publish'd a Diary of the Eruptions of Mount Vesuvius, with all the Particulars exactly describ'd; for which Reason we forbear. and also pass by what we observ'd during our Stay at Naples, in Churches, publick Structures, and Palaces of Princes. For what can we fay more than is already known as to these Points, when others come daily from all Parts of Christendom, who view all Things more nicely, many of whom publish the fame Things that have been before feveral times printed. On the last

On the 4th of November we repair'd to the Library of St. John de Carbonaria, of the August mans, in which there are many Manuscripts, at least an hundred Greek, and as many Latin. As I was turning them over and giving fome Phings to my Companion F. Paul to transcribe, the Library keeper came running and interrupted our Work; faying, he had been formerly expell'd the Monastery for having allow'd F. Mabillon that Liberty of transcribing, and so obstructed our farther fearch; and from thence forward we were told we should not be admitted. However in the Afternoon, D. Cassonius interposing his Authority, and fending D. Angelo Accoretto, a courteous and learned Person with us, we were permitted to return to our Business. We were inform'd, that the Library which was formerly much more numerous, had been confiderably impair'd by a Duich man, who bought many of the Manuscripts. However those that remain are very confiderable. This was formerly the Library of Ant bony

Anthony Seripandus, who had it by Will of Janus Parrhasius. We here give a Brief Account of the Manuscripts.

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A Manuscript of the eleventh Century on Vellum, being the Psalter curiously writ. There is also a Psalter printed at the first coming up of that Art, as I suppose, at Milan, for it has neither the Printer's Name, nor the Place.

The Gospels Manuscript in the Uncial Character, of the seventh or eighth Century, imperfect Beginning and End.

The Gospels on Vellum, a Manuscript of the eleventh Century; where in the first Chapter of St. Matthew, I observed this, And Josias begat Joachim, and Joachim begat Jechonias and his Brethren, &c. which reading I also took Notice of in a Manuscript of the tenth Century curiously writ, which having formerly belonged to Cardinal Peron, is now in the Library of the Monastery of St. Taurinus at Evreux. The same is to be seen in several other Manuscripts; whereas, as is well known, our Bibles do not mention Joachim.

Another Manuscript of the Gospels of the same Age well writ on Vellum, with the Epistle of Eusebius Carpiano. Also two other Manuscripts of the Gospels, of a smaller Character, and less Antiquity.

The Acts of the Apostles, a modern silken Vo-

A Volume of Homilies on the Gospel, on a Purple Paper like Vellum, in square Gold Letters, with Accents and Aspirations, by the first Hand, Quarto, of the seventh or eighth Century, at which time, as we believe, the Accents and Aspirations began first to be set down; yet are not all the Words accented, but they are dispersed up and down. St. Jerome in his Presace to the Book of Fob speaks of such Manuscripts thus, Let those that please, (says he) have ancient Books, or writ with Silver or Gold Letters on Purple Vellum, or in those they call Uncial Letters which are rather Burdens than Books; so they will but allow me and mine to have our poor loose Papers, and Manuscripts not so beautiful as correct. Our St. Germains Manuscript of the Psalms is like

Josephu, a modern Silk Volume, containing only

the latter Books of the Fewish Antiquities.

His Book of the Wars of the Jews, a Silk Volume,

Eusebius de preparatione Evangelica, a Silk Volume

modern.

St. Gregory Nissene on the Ferusalem Pilgrims. Some Pieces of Planudes, as also of Hesiod, Theocritus, Sophocles, Euripides and Pindar; and several Epistles, all in one Silk Volume, of the fourteenth Century.

Theodorer's Epiftles of the eleventh Century, on Vel-

lum, in a very fine Hand.

Dorotheus's Devotions, Vellum, of the eleventh

Another Manuscript of him, of the same Age, Vel-

lum.

Theodorus Studita's Catechism, writ in the Year of the World 6534, which is of CHRIST 1026, Vellum.

Méxicoa Të apie Bandele meei Bie aperes, a modern

filken Volume.

Theophanes Ceremeus's Homilies, written in the Year of the World 6891, which is of CHRIST 1383.

The same Author's Homilies of the same Age, in a

filken Volume.

Collections of the Fathers and other Writers, a modern Volume.

Anastasius Bibliothecarius's Collections, with some Lives.

Georgius Scholarius's Monodia on St. Macarius, sur-

Some Homilies of St. John Damascene, modern.

A modern Manuscript of St. Augustin's Soliloquies. Not only some Works of St. Augustin, but of St. Jerome, St. Gregory the Great, Cassianus, St. Anselm, St. Thomas Aquinas, and others, translated into Greek, are to be found in the Libraries.

A Choir Book in Greek, of the thirteenth Century, Vellum; and two others for the Office of the

Greeks.

A Curious Manuscript of Dioscorides, Vellum, the Characters Uncial, without Accents, the Plants and Flowers painted in Miniature by a skilful Hand. I believe there is no other Copy of this Author so ancient and fair; for the King of France's, which is valued for its Antiquity, is much inferiour to this in Age and Beauty. It is imperfect at the Beginning.

A very curious Manuscript of Diodorus Siculus, of the eleventh Century, curiously writ on Vel-

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Dion Cassius, a modern silken Volume.

Herodotus, Silk, modern.

Thucydides, Silk, modern; and another of the same Age.

Polybius's History, Silk, modern.

Arian's seven Books of the History of Alexander, modern; another of the same, Silk, modern.

Diogenes Laertius, Silk, modern.

Alian's History of Animals, Silk, modern.

Some Books of Plato, writ in the Year of the World 6822, that is, of CHRIST 1314.

Aristotle's Rhetorick, of the fourteenth Century,

Silk.

Alexander Aphrodiseus, Silk, written anno Mundi

7031, that is of CHRIST 1524.

Hermeus, or Hermias the Philosopher on Plato, Silk, it did belong to Vincentius Ponteius, and was bought at Venice.

Proclas on Plato, Silk, modern, did belong to Nico-

las Tridentinus.

Nicander's Theriaca, Silk, modern.

Nicephorus's Phylicks, Silk; Seripandus had it pre-

fented him by his Brother Sebastian.

A modern Greek Silk Manuscript, entituled. From the Persians and Egyptians; of the Hair, Beard, Jaws, the Privy Parts, and the Cheeks. It treats of Dreams, Silk, modern.

Oribasius of Physick, modern.

Of Tillage, Greek, by an Anonymous Author, modern.

Stephanus Byzantius, weei πόλεων, Silk, modern.

F. MONTFAUCON's Journey

A Geography, imperfect in the Beginning, of the fifteenth Century.

Paufanias, modern. Authorite a southing was well

Hephastion's Euchiridion de Mensuris, Silk, mo-

Joannes Curopalata's Compendium of History, Silk, of the fourteenth Century.

Polyenus's Stratagems, modern.

Aristides's Orations, Silk of the fourteenth Century; then Cyprica's Oration to Andronicus; and lastly some Epistles of Libanius.

Polemon the Sophister, Silk, modern.

A modern Silk Volume, containing some Pieces of Georgius Gemistus, some Epistles of Synesius, the Works of Cleomedes, &c

Some of Lucian's Dialogues Vellum, modern.
Some Pieces of Emanuel Moschopulus, modern.

His Attick Names and Questions, Silk, mo-

Libanius of Antioch's Fpistles, modern; at the End whereof we read in Greek. These Epistles of Libanius w re writ by George Legiapenus.

Libanius's Declamations, of the fourteenth Cen-

tury.

Cyrillus's Greek Lexicon, of the eleventh Century, Vellum.

Pollux's Onomasticon, Silk, writ Ann. Mundi 6999,

that is of CHRIST 1491.

John the Carmelite's Latin and Greek Lexicon, Quarto, printed Ann. 1497, the Author's Name is Manufcript.

A most ancient Edition of Hesiod, with Notes of the

Hand of John Parrhafius.

Proclus's Works on Hefiod; Artemidorus's Onirocritica, Silk, modern.

A Physical Exposition of Hesiod's Theogenia, mo-

Eschylus the Poet, modern.

A Commentaryon Eschylus, modern.

Euripides, modern.

Aristophanes, Silk, modern.

Scholia on Aristophanes, modern.

Lycophron with Tzetzes's Translation; also Dionyfius of Alexandria's Profodia, Silk, of the thirteenth Century. Also another Manuscript of Lycophron, with Tzetzes's Translation, of the fourteenth Ceutury. Aratus, modern.

Quintus Calaber and Orpheus's Hymns.

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A most ancient Edition of the Anthologia, in a curious Character.

Thele are the Greek Manuscripts, now follow the

A Manuscript of the tenth Century, being St. Ferome of Ecclesiastical Writers, with the Continuation by Gennadius; there are two hundred and thirty Writers, the last of them is Pomerius, by Nation a Moor, at the End of the Volume is writ as follows.

L Gennadius Priest of Marseilles, have writ eight Books against all Heresies, and against Nestor, (so writ) five Books, and against Eutyches ten Books, and against Pelagius three Books, and Treatifes concerning the one thousand Years in the Revelation of St. John, and this Work and Epistle of my Faith, sent to Holy Gelasius Bishop of the City of Rome. In the same Volume is an Epistle of Quodvultdeus to St. Augustin; as also a Book of Herefies by an Anonymous Author.

Ægidius of Viterbo's History of twenty Centuries. divided into as many Pfalms, the Original to Pope Leo X.

Martin's Chronicon of the Order of Preachers. Memoirs relating to the Council of Trent, collected by Cardinal Seripandus, two Volumes, Quarto.

The Advice of choice Cardinals and other Prelates for reforming the Church, compos'd and deliver'd by order of our Holy Father Pope Paul, 1538.

Reginald Pool of the Reformation of the Huly other modera Manuscripts or Church.

Probus's Greek and Latin Grammar, of the twelfth Century.

A large Commentary on the Canticles, of the thirteenth Century.

Augustin the Roman on the Epistle to the Corinthians, written Ann, 1429, bive 1956 bue beigurion

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Many Manuscripts of Cicero; two of his Books de Oratore; two of Orations; one to Heremius, all modern. His Offices, Paradox, de Amicitia, de Senectute, of the thirteenth Century. Cicero de Inventione, and in the same Volume of the twelfth Century, Boetius de Topicis. Cicero de Legibus, Academica quastiones, Partitiones Oratoria; also Modestinus de re militari, de optimo genere Orationis, a modern Volume.

Livy of the twelfth Century, Vellum. Another of

the fourteenth Century; another modern.

Quintus Curtius, modern.

Pliny the younger, of the fourteenth Century.

Tacitus, modern.

Columella de re rustica, a Manuscript two hundred

and fifty Years old.

Three very ancient Manuscripts of Priscian's Grammar, of the eleventh or twelfth Century, in one of them these Verses.

Me legat antiquas qui vult proferre loquelas : Qui me non sequitur, vult sine lege loqui.

Commentaries on Priscian, of the fourteenth Century.

Damascenus Mesve, of the fourteenth Centu-

Ty.

The Book of Rasis, surnam'd Almansor, translated out of Arabick at Toledo by Master Girardus of Cremona, of the thirteenth or sourteenth Century.

A curious manuscript Virgil of the tenth Century, with short Notes. Also another Manuscript of him,

modern.

Servius's Comments on Virgil, written Ann. 1007, as is noted at the End.

Four other modern Manuscripts of the same, one

dated 1462.

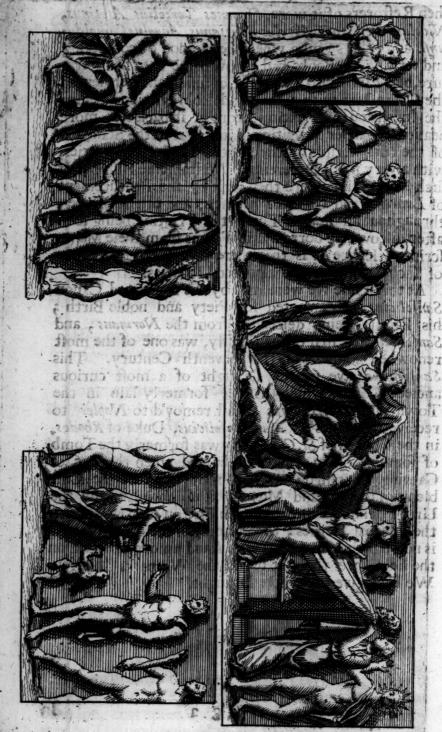
Donatus on Virgil, of the fifteenth Century. Martial, of the fifteenth Century.

In the fifteenth Century, when Learning reviv'd in Italy, and the Use of the Latin Tongue, which had been long corrupted and deprav'd with foreign Words, was by Degrees reduc'd to its Original Purity. The then

then Restorers of it were, Joannes Tortelius Aretinus, Nicolaus Perottus, Angelus Politianus, Angelus Camaldulensis and others; who when the Method of composing and writing of Books had follow'd the Fate of Literature, being funk into a way of Confusion, and perplexing the Characters with a thousand Abbreviations, before the Invention of Printing brought it back to a more beautiful manner of writing Books, and to the Standard of the Manuscripts of the eighth and ninth Centuries. with a very small Difference. An immense Number of fuch Manuscripts were then writ by the Procurement of Laurence and Cosmo de Medicis, and other Princes. throughout all Italy. The Art of Printing being foon after discover'd, borrow'd its Forms from these Manuscripts. Hence it is that there is a great Multitude of fuch Manuscripts in all noted Libraries.

At this Time we were met by the renowned Canon Sanfelicius, a Man noted for Piety and noble Birth; his Family being descended from the Normans; and Sanfelicius the first of the Family, was one of the most renowned Soldiers of the eleventh Century. Sanfelicins gave us the Draught of a most curious ancient Tomb, which having formerly lain in the Town of St. Felix, was at last remov'd to Naples, to receive the Ashes of Casar Sanfelicius, Duke of Rhodes, in the Church of St. Clare. It was formerly the Tomb of some Woman, that was bury'd when the Art of Carving flourish'd; on the Front whereof the Emblems of the Sun and Moon took up both Ends of the Urn. Behind is an Altar with Fire on it to facrifice to the Infernal Deities; the meaning of the other Figures is not so plain; the Boys who stand among the rest on the fides, are thought to be the Woman's Children. We here give the whole Draught.





In the Church call'd Sr. Mary Donna Romita is a Greek Infcription, which being generally published with many Errors, and no better expounded, I have thought fit here to give perfect.

ΘΕΟΔΩΡΟΣ. ΤΠΑΤΟ C. ΚΑΙ. ΔΟΤΖ
ΑΠΟ. ΘΕΜΕΛΙΩΝ ΤΟΝ. ΝΑΟΝ
ΟΙΚΟΔΟΜΟΣΑΣ. ΚΑΙ. ΤΗΝ. ΔΙΑ
ΚΟΝΙΑΝ. ΓΚ. ΝΕΑΣ. ΑΝΤ CAΣ. ΕΝ
ΙΝΑ. ΤΕΤΑΡΤΙ. ΤΗΣ. ΒΑ CΙΛΕΙΑΣ
ΛΕΟΝΤΘΣ. ΚΑΙ. ΚΩΣΤΑΝΤΙΝΟΥ ΤΩΝ
ΘΕΟΦΙΛΩΝ ΚΑΙ. ΤΩΝ. ΒΑΣΙΛΕΩΝ
ΣΕΜΝΩΣ. ΒΙΩΣΑΣ. ΕΝ. ΤΕΙΝΣΤΙ
ΚΑΙ. ΤΡΟΠΩ. ΕΝ. ΤΩ. ΜΕΝΣΕ ΟΚΤΩ
ΒΡΙΘΥ. ΕΣΘΑΔΕ. ΖΗΣΑΣ. ΧΡΙΣΤΩ
ΕΤΗ. Ι. ΚΑΙ. Μ.

There are some Errors and changing of Letters, occasion'd by the Decay of the Greek Tongue. Now to show how necessary it is to give the true interpretation of it, pray observe how others have published it:

Theodorus Consul & Dux a fundamentis templo ædificato, & Diaconia de novo perfecta, in indit quarta Imperij Constantini pij Imperatoris, præclarus & side & moribus, sexto Mensis Octobris, hic vivens, Christo annos quinquaginta.

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That is,

Theodorus, Consul and General, having built this Church from the Foundation, and new finished the Deaconry, in the fourth Indiction of the Reign of the Pious Emperor Constantin, renowned for Faith and Behaviour, on the sixth of the Month of October, living here to CHRIST fifty Years.

In the printed Inscriptions we read, Ex no whom burnels, which does not answer, for the Word Mense shows it should be in no whom; since sale cannot here be assign'd for the Day of the Month, but it should be in no, supplying nuise. They farther say, that the Indiction and Day of the Month set down denote the Year 516, which is also impertinent; for Heraclius was then Emperor and not Constantin. Therefore the Sense of the Inscription is this.

Theodorus, Conful and General, having rais'd this Church from the Foundation, and new perfected the Deaconry, in the fourth Indiction; having liv'd renowned for Faith and Behaviour, under the pious Emperors Leo and Constantin; was bury'd here in the Month of October, when he had liv'd in CHRIST fifty Years.

The Emperors here mention'd, if I mistake not, are Leo Isauricus, and Constantin Copronymus, his Son and Successor. The Inscription was remov'd from the Church of St. John and Paul, whereof Theodorus was Founder, to that of St. Mary Donna Romita, after that of St. John and Paul was given to the College

of the Teluits and pull'd down.

On the 8th of November, being attended by Bulifonius and his Son Philip, who show'd us all Courtesy during our stay at Naples, we went to see what was remarkable at Puteoli, now Pozzuolo and Baia, which having been already very often describ'd in Print, we omit for sear of tiring the Reader; and only desire leave to mention some particular Observations of our own: That they call the Dog's Cave, or Den, from the frequent Experiments made of deadly Vapours, by putting in a Dog, does not send forth such mortal Steems as formerly; for the Dog we put in, struggled long, endeavouring to get away, before he fell down sense less; which others say they have also taken Notice of when they threw Dogs in. Now if the Dog, or any other Creature, that has been insected by that Pestilential

lential Vapour, be thrown into any Water, for the Virtue is not confin'd to the adjacent Lake call'd Anianus, it presently revives and goes off persectly well.

In our Way to the Sulphur Pit, we lighted on an ancient Marble Trophey curiously carv'd, five Foot long, and three in Breadth, newly dug up, and perfectly entire; formerly erected in Memory of some considerable Victory; but there is no Inscription for us to make a Judgment of the Action by it denoted. Petronius Arbiter describes the Sulphureous Pit very notably; though his present Expositors, not taking it rightly, say he means it of Mount Vesuvius. His Words are these.

Est locus exciso penitus demersus hiatu,
Parthenopen inter magnæque Dicarchidos arva,
Cocyta persusus aqua: nam spiritus extra
Qui surit essus sunesso spargitur æstu.
Non hæc autumno tellus viret aut alit herbas
Cæspite lætus ager: non verno persona cantu
Mollia discordi strepitu virgulta loquuntur:
Sed Chaos & nigro squallentia pumice saxa
Gaudent serali circumvoluta cupressu.
Has inter sedes Ditis pater extulit ora
Bustorum slammis & cana sparsa slavilla.

Which in the English Translation run thus.

Betwixt Parthenope and Baias Tide

A Cavern lies most dreadful, deep and wide;
Here heavy Styx and dire Cocytus Streams
Emit sulphureous Fogs and hazy Steams;
Around the fatal Compass of their Breath
No joyful Springs indulge the fruitful Earth,
Nothing but black Confusion all around.
Omens of Death, and Birds obscene are found;
Where lonely Rocks in dismal Quiet mourn,
Which Cypress Shade, and gloomy Yews adorn.
Here Pluto rais'd his Head, and thro' a Cloud
Of Smoak material unto Fortune bow'd.

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I cannot conceive what Reason they have to think that this is said of Mount Vesuvius, since the Situation of that Pit is exactly mention'd, that is, between Parthenope, which is Naples, and the Fields of the great Dicarchis, which are the Fields of Pozzuolo, for Pozzuolo was formerly call'd Dicarchis; so that the Place of the Sulphur Pit is plainly express'd. The Ruins still lying about Pozzuolo, prove it was deservedly call'd the great, for they fill up a considerable Space in

the adjacent Fields.

When we were at Naples some Persons talk'd of cutting a Canal from the Sea to the Lake Avernus, which Suetonius tells us Angustus formerly did. He made the Port Julius (says he) at Baiæ, letting the Sea into the Lakes Lucrinus and Avernus. Perhaps at this Time, the Nature of the Soil being alter'd, and the Lake Lucrinus dry'd up by a vast Eruption of Earth and Water, that would be a more considerable Work; especially considering that, as they say, the Sea Coast of Baya about that part is shoal for a great Way, and will not bear Ships of Burden. If a deep Canal sit for Ships to sail thro could be carry'd into the Lake Avernus, it is certain no Harbour in the Medi erranean would be safer or larger.

The Lucrine Lake, which was formerly very spacious, and noted for the Excellency of its Shell-sish, is now almost dry, and accidentally sill'd up with Earth. Though the manner how that wonderful Accident happen'd to be well known, as deliver'd by Eye-witnesses, yet in regard a Matter of such Moment has been publish'd in Italian and that somewhat barbarous; I have thought sit to repeat it in Latin, because I do not reremember I have ever read any thing so ama-

zing.

We here give it in English.

Of Small marches and core for any best of

July the 30th, 1587. At Pozzuolo.

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The Magnificent Antony Russo of Pozzuolo, fourscore Years of Age, and somewhat better, being produced as Witness, and examined upon Oath to the Tenor of the Memorial of the magnificent. University of Pozzuolo, deposes,

THAT he remembers, that ever fince he was a Boy, he frequently repair'd to the Festival of the Holy Ghost, celebrated in the Town of Tripergola. where there was a Church of that Invocation, and that the Magistrates of the Place, on Account of the Solemnity, us'd to give Cherries to all that reforted hither; and that this Wake was kept with Sports and Dancing. That he had feen the Hospital feated in the lower Part of that little Town, which was furnish'd with Baths for the Conveniency of Health, and about thirty Beds for the Use of Strangers, and the Inhabitants, who bath'd and sweated on account of their Diseases. That there was a very populous Street with three lons for Men of Quality and the better Sort, that went to the Hot Waters for their Health. There was, he faid, an Apothecary's Shop, to furnish the Hospital, as he believed, with Medicines. That afterwards, when he was of Age to judge of Things, he understood the Hospital of Tripergola was govern'd by Masters, as they call'd them. That he had known that Office perform'd by Paris Adamianus, a Citizen of Pozzuolo, who having govern'd that Hospital one Year by the Name of Master, for it was a yearly Employment, ever after had the Charge and Protection of the said Hospital. But that some Years after, on the Feast of St. Jerome in the Year 1538, the aforesaid Town was shaken by an Earthquake, which was so often repeated, that almost all the People fled

for Fear, some retiring to Naples, and others to the adjacent Places round about. Then was all full of Horror and Confusion, as if the whole World was going to Ruin. That the Poor fled naked, as every one could; and he removing with his Wife and Children from that Danger, at the Gate of Pozzuolo met a Woman, whose Name was Zizula, Wife to Ferome Barberio, half naked, with her Hair disshevell'd, only cover'd with a Linnen Smock, and riding on an Afs to avoid the approaching Ruin. They all began to weep, to figh, and implore the Divine Mercy. That after this, about an Hour or two in the Night, the Earth opening near the Hospital, at a Place call'd Fumofa, a dreadful Flame broke out, throwing up a wast Quantity of Sand and Stones to an incredible Height, and scattering it all about. Then, he faid, there follow'd Thunder and Lightning, terrible Flashes of Fire, giving Light all over the Earth, and the Sand falling like Rain. That the faid mighty and infernal opening of the Earth, which first began by the Seafide, by degrees spread into the neighbouring Parts, there being no Intermission in the Eruptions, and cafling out the aforesaid Matter, till the little Town and Hospital being involv'd in that dreadful Desolation, was confum'd like Straw in the Fire, and overwhelm'd with mighty Heaps; and within the space of twenty four Hours, wherein all Things were quite confum'd, abolish'd and destroy'd, that Hill appear'd in their Place, to the Amazement of all Men.

This same was attested by eight Men, Eye witnesses to the dreadful Accident, who confirm'd what has been said above. The Famous Lucrine Lake ran the same Fortune with the Town and Hospital of Tripergola, being almost all fill'd up, a great Part of it being now taken up by the Foot of the new Hill. A Thing so prodigious, that it has scarce been parallell'd by the ancient Fictions of the Poets. That new Hill is very high and uncouth:

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Near Baia, when the Sea is calm, there appears under the Water a Road pav'd with very large Stones like the Appian and Flaminian Ways, being an Argument, that the Sea, which retiring in other Places, has for a confiderable Space left the Land dry, did in these Parts overflow the adjacent Lands. The other Things, as Agrippina's Tomb, the Temples standing on the Edge of the Sea, the wonderful Pool, the Elysian Fields, &c. being generally known, we, acthat the Temples of Venus, Mercury and Apollo, have no Tokens to diffinguish them by those Names; for it is the Practice of these Times, if any ancient Ruins relembling the Form of a Temple be found, that Antiquaries rather choose to affign them Names by guess, than to own their Ignorance. There also in some Temples and other Places under Ground it is observed that the Walls are cover'd with Plaister, on which there flick out curious Figures, which must be affign'd to the Age when Arts flourish'd. The Temples of Hercules, Bacchus and Diana Lucifera are not fo call'd without good Reason; for the Inscriptions dug up there testify they were formerly dedicated to those Deior Rows of Arcintecture. On the Arche

the shift or lowed Roak are full to be leaved

tres in their otoper Forms, on each Round.

of Deities carionfly carv'd , or those of the record were the Figures of the fact the figure from rest Mayel apwards on the Prince Architraves or the third whole Startures franching prought; which fait of Ornancont was wanting in the Roman Collegen; and it was very particular to behold all the Multiende of the aprient Deiticular to behold all the Multiende of the aprient Dei-

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a triverphet Arein now Exapped of all its Ormanantwhich they fav was as well as the Americance with out the Walfs of old Gapua. All other Things relating to this molt as ble Orly, are exactly described in the

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or beneat Stiff and loss of the stiff in one CHAP.

Hest as every one pleafes.

Near Bale, when the Sea is calma there appears under the Water a Royd, savid with very large Stones like the Appear and the mian Ways, buint an Argu-

CHAP. XXII.

Of Old Capua and its Amphitheatre; the Monastery of Mount Cassino; the Library there; Draughts of the ancient Habits of Monks; a noble Archive; the Privileges of the Abbot of Mount Cassino to create Noblemen, raise Armies, &c.

N the 10th of November we fet out for Mount Cassino, attended by the same Persons that went out before eight Miles to meet us, We made some stay at the Remains of old Capua, chiefly to view the Ruins of the Amphitheatre, which was but little inferior only to the Roman Colifeum for Magnificence, Extent and Ornaments; but far exceeded all others, whereof there are not now any Remains; it was like the Roman adorn'd with four Ranks or Rows of Architecture. On the Architraves of the first or lowest Rank are still to be seen the Heads of Deities curiously carv'd; on those of the second were the Figures of the same Deities from the Navel upwards; on the Architraves of the third whole Statues standing upright; which fort of Ornament was wanting in the Roman Colifeum; and it was very particular to behold all the Multitude of the ancient Deities in their proper Forms, on each Round. The outfide is of massive Stones, but the inside Brick. What still remains is daily carry'd away, and put to several Uses, as every one pleases. The Day we went thither, they were taking out the Stones of the first Round to pave the Road. Not far from the Amphitheatre stands a Triumphal Arch, now stripp'd of all its Ornaments, which they fay was as well as the Amphitheatre without the Walls of old Capua. All other Things relating to this most noble City, are exactly describ'd in the Sceno:

Scenography Ichnography, or Plan and Views of old Capua published by order of Casar Costa, formerly Archbishop of Capua, and were printed at Naples in the Year 1676, with Expositions of the Monuments and other things.

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The next Day we proceeded along the ancient pav'd Road, which skilful Judges believe to be part of the Appian Way. The Stones of it are in some Places taken up, that they may not incommode Travellers; but here the old Way runs across Lands and Waters, the present Road turning off from it. On the 11th of November we came to Mount Cafino, and were entertain'd by F. Erasmus Gottola with all possible Courtefy and Affection. We spent the first Days after our Arrival there in viewing the Places belonging to the Monastery. We could not but admire how Things of fuch a mighty Bulk, as Columns, Marble Stones and the like, were carry'd to a Place fo difficult of Access that no Carts can come to it. In one of the Courts is the Trunk of a Porphiry Column, the like whereof we never faw for Bignels in that Stone, for it is about three Royal Feet Diameter. At the Foot of Mount Cafino are still the Ruins of an old Fort, an Amphitheatre, the Remains of an ancient Temple converted into a Chappel of mighty Stones, and a Mount rais'd by Hand near the River; which they fey formerly belong'd to Varro's Country-House then standing in these Parts. This may suffice cursorily, the rest we omit as generally known.

Next, we apply'd our self to that which was our chief Business, the Manuscripts whereof there is still a considerable Number. We took a large Catalogue both of the Greek, being sewer in Number, and of the Latin, which are more numerous, and shall, God willing, publish it in the proper Place. In a Manuscript Book of the eleventh Century, and in another of the same Age, we have the Habits of the Monks represented by a Hand not to be reckon'd unskilful for that Time. In the first of the said Book is this following

O CHREST, en Leo chée Beete Aimhar Leol., And write him down in Lete's Eternal Book.

Memorandum on the Front.

or Plan and Views of " In the Year of the Incarnation of our Lord 1072. " and the tenth Indiction. At the Time when the " Venerable Defiderius, the thirty fevently Abbot s after the Decease of our most holy and illustrious ce Father Benedict prefided in this Venerable Mona-" Stery of Mount Casmo, where the Bodies of our faid "Holy Father and Law-giver, and of his renowned " Sifter Scholaffica, lye honourably bory'd; among the other Monuments of his great Works, wherein he wonderfully out-did all his Predeceffors, he also caus'd this most beautiful Book to be writ, conce taining the Lessons that are to be read on the Vigils. or Eves of the principal Festivals, that is, of the " Nativity of our Lord, St. Stephen, St. John Evangelist, the Epiphany, the Resurrection, the Ascenof Marsicana, long fince Arch-Priest of the Church, but now the meanest Servant of that Holy Place, did cause to be compos'd at my own proper Charge for the Salvation of me and mine; and devoutly of et fer'd it to the said most Holy Father Benedict on his holy Altar, on the Day when I took his Habit " upon me. Farther praying, that if any Man shall " on any pretence whatfoever prefume to take it from this holy Place, he may have his eternal Manfion with those to whom CHRIST at the last Judgment shall say, Go ye accursed into the everlast-" ing Fire which is prepar'd for the Devil and his a Angels.

But whosoever you are that read these Lines, fail not also to read the Distick underneath.

Hujus scriptorem libri, pie Christe, Leonem In libro Vitæ dignanter supplico scribe.

In the first of the faid Book is this toget all

O CHRIST, on Leo this Book's Author Look, And write him down in Life's Eternal Book. The Person represented sitting, with his right Hand extended, and holding a crooked Staff in his left, is our Holy Father St. Benedict, treading on a Garment, which I suppose to be a Monk's Cowl. John kneeling, takes it away, which perhaps was the Ceremony us'd in admitting of Novices; and by John kneeling in that supplyant Posture are the following Verses.

Carce ever been conted to Monta a and in regard this

Accipe dignanter quod fert, Pater alme, Johannes Munus, & æterni fibi confer mu nera regni Supplici, ac votis pius inde faveto Leonis Est studio cujus opus actum codicis hujus.

a Oars and or ser Grein, for for their Wine

chards; neither as Ground healt, nor as saithft

Father accept the Gift which John does make,

And grant in sacred Rites he may partake.

Then to the Pray'rs of Leo vouchsafe thy Aid,

By whose Endeavours the whole Book was made.

On the other fide the Abbot Desiderius holds the Book, as it is now to be seen in the Library in his Hands, and offers it to St. Benedist. The Deacon who lays his Hand on Desiderius's Shoulder, seems to be Lee who writ the Book.

In another Manuscript Volume of the same Antiquity, there are Monks drawn, without Cowls, as you see in the Cut, their Scapulers every way clos'd up, which has been before also observed in other Books. There are also to be seen Monks labouring with their Hands, and carrying Burdens.

In the same Place is a Noble Archive furnished almost with an innumerable Quantity of Charters, under the Care of F: Erasmus Gottola, a Person extraordinary knowing in those Things. He presented us with some Copies of the Privileges of the Abbot of Mount Casino; which are of such Nature, that the like have fearce

scarce ever been granted to Monks; and in regard this is very singular and hitherto not made publick or little regarded, we hope it will not be ungrateful to the Reader, to mention some Particulars.

The Abbot of Mount Casino had Power to ennoble as many of his Subjects as he thought worthy of that Honour, which appears by the Diploma, or Charter of Bernard, Abbot of Mount Casino, granted in the Year 1273, on the 11th of September, in favour of the Corporation of St. Angelo in Theodice, where he says,

"It is our Will, and we do enact and firmly ordain, that all the Nobles of the said Borough, who
fhall be ennobled by our said Letters, or Privilege,
to the end they may be the better able to live and
undergo other Burdens, shall not pay any thing to
the Monastery of Mouut Casmo, or be compelled to
contribute any thing out of their Barley, Spelt,
Oats. and other Grain, or for their Wine, or Orchards; neither as Ground Rent, nor as Spiritual
Tythe; but that they be wholly free and exempt
from the aforesaid Contributions. There is still an
Instrument in the Archive, by which Joannes Petri
Divij de Sancto Victore, Notary in the Royal Chancery, is ennobled by Angelus Abbot of Casino, and not
only he, but all his Posterity of both Sexes for e-

The Abbot of Mount Cafino had also Power to raise an Army, which is the greatest Token of Sovereignty, and in case of Necessity to make War, as plainly appears by the Words of an Instrument, in which the Subjects of the faid Monastery being sworn, express themselves thus. But in case it happen that the said Monastery, or Lord Abbot shall raise an Army, the aforesaid Men oblige themselves to serve them in the said Army, at their own proper Charge for the first three Days; after which they are obliged to serve at the Charge of the Monaftery, or Abbot. Consonant to which is another In-Arument of the Abbot Bernard. Item, if it happen that the Monastery, or the Abbot thereof raise an Army, the Men of the said Places are obliged to serve them in that Army at their own Charge for three Days; after which they are obliged to serve at the Charge of the Monastery. Pursuant to the Privilege granted by the faid

faid Abbot Bernard, on the 31st of October, 1267, to the Town of St. Germain, a Chiefor Constable was to be chosen in that Town, the Words of it are. Moreover, it is our Will, and we grant, that a Constable of the Soldiers be made in St. Germain, and throughout all the Abbey, and that he be of the Town of St. Germain, because it has been so practifed till this Time. In other Instruments to the same effect it is enjoyn'd, that the Subjects of the Monastery do not only serve in the Army as Foot, but as Horse also, if any of them have Horses.

The Abbot of Mount Casino had also Power to chuse a Protonotary, and other Officers of any Rank

whatfoever for managing of the Civil Affairs.

And what is worth observing, the Bishops throughout the Kingdom of Naples were generally chosen Vicars General to the Abbot of Mount Casino, and looking upon that as an Honour, did not refuse to act accordingly, whereof we can bring many Instances. So Angelus de Raymo, Bishop of Ariano in a certain Charter, stiles himself Vicar General to the Abbot of Casino. So Nicolas de Vinionis, Bishop of Ferentino is reported to have executed that Function; as also Antony Bishop of Liternum in the Year of CHRIST 1441. and Ardovinus, Bishop of Cyrene, in the Year 1538; and what is almost incredible, the very Archishop of Naples is faid in a Charter to have born this Office, in these Words: We Angelus by the Mercy of God Archbishop of Naples, and Vicar to the Reverend Father and Brother D. B. Abbot of Mount Casino, make known to all those to whom these Letters shall come, that by the Authority of our said Brother, the religious Man Brother Theodinus de Capiftrello, Monk of Mount Casino, whom on Account of his Crimes, our Said Brother has hitherto kept in Prison, &c. This Instrument was dated in the Year of our Lord 1270, and Anglerius orders Theodinus, being Penitent, to be released out of Prison, and sent to another Monastery subject to that of Mount Casino. There is also another Instrument, which begins thus. In the Name of God our Eternal Saviour JESUS CHRIST, in the Year since his Incarnation 1270, in the Reign of our Sovereign Lord Charles, by the Grace of God, most Serene King of Sicily, Duke of Apulia, Prince of Capua, Senator.

Senator of Rome, magnificent Earl of the Province of Anjou and of Forcalquier; and Vicar General of the Sacred Roman Empire throughout the Holy Roman Church, being the fifth Tear of his happy Reign, Amen. On Wednesday the 14th of March, the 13th Indiction, at Naples. We Anglerius, &c. In it he orders Theodinus then Penitent, to go over to any Monastery in Sardinia he shall think sit; in case of resusal he leaves him under his former Sentence of Excommunication, and farther imposes on him a Fine of an hundred Ounces of Gold, giving Security for the Payment of that Sum, because being a Monk, who had nothing of his own, he could not pay it himself, &c.

There is a remarkable Bull of Pope Leo IX, by which he grants to Richerius, Abbot of Mount Casino, the Monastery of the Holy Cross in Jerusalem; on the leaden Seal hanging to it there are not the Images of the Holy Apostles Peter and Paul, and instead of a Silk Twist, it is made fast with a slip of Parchment.

I have thought fit to infert it here.

" Lee Bishop, Servant to the Servants of God, to Richerius, Abbot of the Monastery of St. Benedict, a standing on Mount Casino, and to your Successors " perpetual Health in our Lord. We are oblig'd by " the Charge impos'd on us, and excited by the Zeal of Christian Religion, and the Divine Worship, to be careful for the Security of holy Places, and the " Safety of such as serve God; to the End that our " Labour's fucceeding, those Souls which have dedicated themselves to God, and resolv'd to serve him " all their Lives, may persevere without Disturbance; and those Things may ever continue stable, which " have been order'd by Christians to the Honour of 66 God. In regard therefore it appears, that the Monastery of Jerusalem, which is also call'd of the Holy Cross, has now for some Time been destitute of Monks becoming fuch a Place, and is not under " any careful Superior, or Monks to inhabit it; being therefore mov'd to Compassion for so great a Sacrilege, and much afflicted, we have by Apoltolical Authority decreed to joyn that Monastery to the

Monastery already committed to you; so that from " the present second Indiction it may for ever after be intirely at the Disposal of you and your Successors, " and govern'd in the Fear of God, and joyn'd to your " Monastery; so that you be oblig'd to praise our " Lord God in that same venerable Place. We decree that you shall be accountable to none but God and " our Authority for any Thing belonging to it. The "Structure also and providing of Lights shall be whol-" ly taken Care of by you. Let no Delay then be " made in praising God, and furnishing of Lights, but " go speedily about it with devout Sincerity, lest " through unwary Sloathfulnels you have cause to " dread the future Judgment. Rather use your En-" deavours, that the Divine Mercy may be appear'd " by your means, that what has been upon mature " Deliberation decreed by us may remain unshaken to future Times to Perpetuity. But the Confe-" cration of the Abbot of that Place, to be cholen by you under God, must always be received from the Apostolick See, under whose Power it shall con-"tinue. The Number of Monks that are there to " ferve our Lord, must always be sufficient, according to the Circumstances of the Place, about a Dozen, " and they must also, according as can be afforded, have Meat and Cloathing, that there may never be any Neglect of the Divine Service. For this we have done for the Advancement and Increase of that " Church, to the End its Poverty may be reliev'd out of the Abundance of your Monastery, and an eter-" nal Reward be given both to us, and you, and your Successors. Farewel. Leo Pope. The Earth is full of the Mercy of the Lord.

What was said above concerning the translating of the Monk Theodinus to some Monastery in Sardinus subject to that of Mount Casino, is made out by a Bull of Pope Lucius III, who put some Monasteries of Sardinia under the Direction of the Abbot of Mount Casino. To insert the Bull were tedious, we will therefore only observe, that it has the leaden Seal hanging

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to it, on one side whereof is inscrib'd St. Paul, St. Pe-

ter, on the other Lucius the third Pope.

In the Archive of Mount Cafino there are many other Charters of the Kings of Sicily, written in the Language of that Island, which we think needless to bring in this Place. There are also two Bulls of Honorius, by which a certain Monastery in Constantinople

is given to that of Mount Cafino.

The Abbot of Mount Casino had Power to proscribe, or outlaw, and transfer the Goods of his Subjects to other Uses, in Case they were guilty of any heinous Crime, as is to be feen in the Inftrument of the Abbot Bernard, who directing his Discourse to Peter de Jenetes, delivers himself thus. Pope Urban V, decreed, that the Monks of Mount Casino should use the Gallican Pfalter, as appears by his Bull. To conclude, there is a memorable Decree of the same Pope Urban V, by which he orders a vast Number of Monasteries to pay the fixtieth Part of their Revenues, to rebuild the Church and Monastery of Mount Casino, which had been cast down by a mighty Earthquake; this Bull was dated the 15th before the Calends of March, 1369. There is an infinite Number of other Charters in the same Archive of the Monastery of Mount Cafino, which is reckon'd one of the noblest in Europe; what has been here faid, may suffice for a Specimen. spirite in spied of the Divine Service

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 What year and above concerning the translating of the Admos Tuesdays to Jone Monaffery in Surabuse fibliotics shot of Alogot Cafee is made sout by a Bull

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CHAP. XXIII.

Of the little Town Albano, and the ancient Situation of Alba; of the Monastery of Grotta Ferrata; the Library there; an Inscription taken up; the Ossuaria; of Tivoli; the Monastery of Subiaco; the Anien Lake, and other Things about it; another Monastery at Vico-varro; a famous Roman Aqueduct.

FTER our Neapolitan Progress, during our stay in that City, we now and then to divert us, went abroad into the adjacent Parts, formerly frequented by the ancient Romans, and among them to Albano, formerly call'd Alba longa, from whence Rome derives its Original. Albano is now a little Town on the fide of the Alban Hill, by the Appian Way. They fay, without any good Proof, that Allia did not stand in that same Place: I am of Opinion, that Alba took up much more Ground than it does at present, but that what still remains makes a Part of the Ancient Alba; whereof we have no small Testimony in the mighty Ruins still to be seen about the Town; as for instance, the Pile they call Pompey's Tomb, and the Remains of an Amphitheatre standing close by; and on the other fide of the Town that they call the Sepulchre of the Curiatij. Now that little Town being encompass'd on all sides with such Ruins of ancient Monuments, what else can they denote but the ancient Seat of Alba? Near by is a Lake, famous for a subterraneous Passage formerly made to it by the Romans, and worthy to be feen. This Paffage is built with mighty Stones, having a Bank on Hh 3 each

each fide, along which Men may pass without wetting their Feet. We also went to Frascati, whither the Roman Men of Quality repair in the Summer Months for the Country Air. There is the Monastery of Grotta Ferrata, built in the ninth Century by the Holy Abbots Nilus and Bartholomew, who, when the Saracens were ravaging Calabria, fled thither: Monastery has flourish'd ever since under the Rule of St. Bafil, and has bred many famous Men. We find in the Ritual of the faid Monastery, that in the fixteenth Century, almost all the Buildings belonging to the Monastery of the Primitive Foundation were destroy'd by Lightning. The Memory of that strange Accident is preferv'd in the following Words, there written in Greek, which we here give in English.

On the 17th of the Month Boedromion (which according to the modern Greeks is March) from the Incarnation of our Lord JESUS CHRIST 1577, whilf the Immaculate Mother of God still stood in the Chancel, at the sixth Watch of the Night, Lightning fell from Heaven upon the Holy Tower, or Belfry, as commonly call'd, and beat down and destroy'd Part of the Roof and Walls of the ancient Church, which our Godly and thrice blessed Fathers Nilus and Bartholomew had built. Then it broke into the Chancel, which was all embellish'd with Ornaments, for Decency, and in Honour of Almighty God and his most pure Mother, and spoil'd many Ornaments, but durst not touch the incorruptible Body of CHRIST, and the Image of the most Holy Virgin Mother of God.

In the Year of the Incarnation of our Lord 1581, and on the fourteenth Day of September; the most Holy Pope Pius V, governing in Rome, Cardinal Alexander Farnese, Nephew to Pope Paul III, being Superior of the Monastery of Grotta Ferrata, and Cardinal William Sirletus, Head of all the Monks of St. Basil, &c. Then follow'd many Names; all the rest to the End, which spoke of rebuilding the Church, has been designedly put out. The Church being repair'd by degrees, has been brought to the present Beauty and Curiosity. It is to be observed, that there

there is a Mistake in the Manuscript, where it fays' the Church was rebuilt in the Days of Pope Pius V, and the Year 1581; for Pope Pius V dy'd in 1572; and in 1581 Pope Gregory XIII sate in St. Peter's Chair.

I have by me the Ritual before which the present Inscription is to be seen, a Copy whereof was taken by F. John Guillot, Monk of our Congregation. It was compos'd for the Use of the Monastery, and contains the Rites and Ceremonies u'd on the Festivals of Saints, after the manner of the Greeks; nor does it differ much from other Rituals of the Greek Monks, which are to be seen in several Libraries. Of the other Manuscripts belonging to the Monastery, which were formerly much more numerous, I took this Account.

A Vellum Manuscript of the eleventh Century, containing St. John Chrysostome against Temptation; and on the Beginning of the Fasts; and on the Annunciation.

Another Vellum Manuscript of the tenth Century, containing some Pieces of Devotion; at the End whereof is the following Greek Memorandum, in another Hand, which runs thus in English. In the Year of the World 6592, that is of CHRIST 1084, the 7th Indiction, and the 29th of May, being Tuesday, at three of the Clock, the General entring Rome, plunder'd it: Here is meant the Expedition of Robert Guiscard, who entring Rome, deliver'd Pope Gregory VII, out of Prison, and drove out the Emperor Hemy, plundering and firing the City as a Punishment for its Revolt: The Time when this was done the Monk noted down at the End of the Book; for the Hand seems to be of the eleventh Century.

Another very ancient Vellum Manuscript, containing sixteen hundred Epistles of Isidorus Pelusiota. At the end of it is writ in Greek what we here render in English; Lord JESUS remember Paul, who writ this, and grant him Patience and Humility, by which, through your Mercy, he may obtain Salvation, assisted by the Prayers of his Lord and Father Nilus, who order'd him to write this, and theirs whom the Holy Ghost shall in-

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fifte to read this Manuscript, Amen. It was finish d in the Year of the World 6494, which is of CHRIST 986, Friday the 27th of November. So that the Book was writ about the first erecting of the Monastery, by Order of Nilus the Founder. I never saw any Manuscript of Isidorus Pelusiota, so ancient and fine; and yet I believ'd it was never made use of in the Editions of Isidorus.

Another ancient Vellum Manuscript of the Works

of St. Maximus.

A Vellum Manuscript of the eleventh Century, in which are several Philosophical and Theological Pieces of St. John Damascene.

Another Vellum Manuscript of the tenth Century,

with some Pieces of the same Saint.

Another of the eleventh Century, being a Greek

Ritual.

Another more modern, formerly belonging to Cardinal Bessarion, being some Pieces of Devotion; and at the End of it the Epistle of Chrysoloras to Antony de Asculo, and his Answer to Chrysoloras.

In another Vellum Manuscript of the fourteenth Century, a Greek, most exact Exposition of the Divine Psalms, collected from several Fathers and holy Masters. This is a most curious Work, Part whereof I transcribed, being allowed by the Reverend Basilian Fathers, who always did us much Honour, not only to write out, but even to take Home with us what we would.

Whilst I was in these Parts, an Inscription of a Tomb was dug up in a Farm belonging to the Monastery, which the Reverend Fathers offer'd me; it

served and the manage of the told dish of

tall their element of the Committee

runs thus,

* Marci Libertus. * Marci Liberta.

That is,

I intreat you by the Heavenly and Infernal Gods, that you will not disturb our Bones. Marcus Calpurnius, the Freed Man of Marcus. Sulla Calpurnia, the Freed Woman of Marcus; Fausta the Freed Woman.

The Word Ossuaria in the Inscription signifies, Urns of Stone or Marble, us'd to preserve the Ashes and Bones; some of which fort may be found elsewhere in-

scribd with this Word.

I can say nothing of the Country Houses about Frascati but what is common, and has been observed by others. Only one Thing I will hint at cursorily, which is, that at the End of the Ludovisian Gardens, close by new Tusculum, now commonly call'd Frescati, from the Coolness and Delightfulness of the Place, there is a Row of eighteen Arches, like those described above, Chap. 3, and the general Report and Tradition is, that they were formerly Lucullus's Aviary; I shall rather believe they were the Shops of the ancient Tusculum, whereof more has been said above. On the convex Superficies of the Arches, where there is no Moisture, naturally grow up Scarlet Oakes of a wonderful Height, such tall ones I never saw, and they have taken Root between the Joints of the Stones.

In February 1699, we travell'd to Subiaco, a Place famous for the first Retreat of our Holy Father St. Benedist. In our Way, at Tivoli, we saw those two Egyptian Colossal Statues of speckled Marble, standing at the Entrance into the little Town, which, though at first sight they look somewhat frightful, show they were made by no unskilful Artist; which is

also observed in many other Egyptian Images. The Villa Atestina is much resorted to by Strangers, having been formerly better looked after, but now neglected. The most remarkable Thing is that notable Cascade or Cataract contrived both by Art and Nature, where the Water has four several Falls from a vast Height, The House is adorned with very ancient and choice Statues; among them is Diana of Ephesus, or with the great Breasts, worthy to be taken notice of, because set about with all the Emblems of Diana; also the Fable of Psyche in Marble, and others of that Sort.

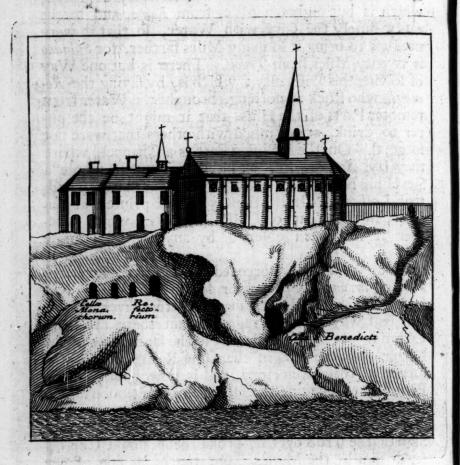
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The next Day passing through the little Town call'd Subiaco, we came to the Monastery of St. Scholastica, and being honourably entertain'd by the Abbot, and other Monks, view'd the Holy Cave feated in a Craggy Place, where our Holy Father first began the Exercise of a Religious Life, remote from all human Society. By the Cave is another Monastery, now almost abandon'd. On the Rock is a Chappel, and an Inclosure of Stone, where they fay the Monastery of Theodatus formerly stood. There liv'd the Monk Romanus, who fupply'd the young Benedict with Bread, whilft he dwelt in the Cave. They still show the Brambles, by rowling himself on which, he quench'd the Ardor of Concupiscence; where they fay St. Francis liv'd when he was beginning to regulate his Order; and they show his Picture on the Wall, which was adorn'd foon after his Decease, and is not unlike that at the Lateran spoken of above. Not far from the Monastery, on the other side of the River Anien, there are still some Ruins, which they say are the Remains of the House of Floreus, the Priest, who having sent naked Women to try the Chaftity of St. Benedill's Disciples. was punish'd by Heaven for his Wickedness. When lask'd for the Pool of St. Maurus, made famous by his miraculous walking dryshod on the Water, to deliver St. Placidus from the Danger of drowning; they answer'd me, that the River Anien running between the narrow Distance of two Hills, had been stopt by the building of a Wall in a very streight Pasfage; the Remains of which Wall are still to be feen on both fides; and this they fay was purposely done by

the Romans, to turn away the Stream from thence into their City, and that the Remains of that Channel were still to be seen at a small Distance from thence. Here another Question arises; and is, Why the Romans should carry Water full forty Miles, when the Anio or Teverone rouls down violently at Tivoli, which is but eighteen Miles from Rome, and might eafily supply the City with Water, so that it were needless to bring it so many Miles farther, for Subiaco is twenty Miles from Tivoli. There is but one Way of folving this Difficulty; which is, by faying the Romans, who stuck at nothing, brought the Water from remoter Parts of the Hills, that it might be the purer to drink, as not mix'd with others that were not fo good. On the inclining Part is a Chappel, where they fay, St. Benedict by his Prayers made whole a Sieve his Nurse had broken. We have already said. that Lactantius's Institutions were first printed at Subiaco, in the Year of CHRIST 1461, which whether it has been observ'd by any other, I know

From Subiaco we proceeded to Vicovaro, formerly Vicus Varronis, twenty four Miles from Rome. Not far from it a vast Rock hangs over the River Anien; and half way up the craggy Ascent there are little Cells dug out of the Hill, and in the same Row is one bigger than the rest, in the same Rock, which was formerly their Refectory, and is now adorn'd with Pictures representing the History of the poison'd Cup that was offer'd to St. Benedict; for that was the Monastery where St. Benedict, with only making the Sign of the Cross over it, broke the poison'd Cup offer'd him by the Monks. On the other fide of the Precipice is to be feen the little Cell of St. Benedict. cut out of the Rock much like the others; now converted into a Chappel in Honour of him. It is reported that the Holy Man came to his Cell through the Passage of the ancient Roman Aqueduct, cut through the Rock above a Mile in length; an amazing Work, a great Part whereof still remains entire and passable. That Passage running quite across the Rock is five Foot high, and four in Breadth; all plaifter'd 396 F. MONTFAUCON's Journey

ster'd over extraordinary smooth. The Plain on the Top of the Rock next the Precipice is taken up with the Monastery of the Baresoot Franciscans. I have thought fit here to insert the Draught of the old and of the new Monastery.



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CHAP. XXIV.

My Journey to Siena; a mighty Earthquake; the Cathedral Church at Siena, and its Ornaments; the ancient Library of Siena; some Observations concerning that City; of the Name of Siena; the Manuscript of St. John Chrysostome, thought to be an Original; the Archive of the Hospital; Learning and Painting retriev'd at Siena.

N February 1700, a few Days after the Decease of F. Paul, my Companion, I departed Rome, to return into my own Country. On the 23d Day we came to Radicofano, feated on the Edge of a Hill; where a Garrison is kept by the Great Duke. But a few Days before, the little Town had been shaken by a violent Earthquake, we saw many of the little Houses thrown down, and the Inn being ready to fall was shor'd up. Many of the Country People affrighted at that Destruction, and apprehending farther Mischief, div'd in Huts. The next Night they also felt two Shakes at Siena, but without any Damage. We came the Day after to Siena, which is a pretty large City, feated on the Brow of a Hill, and indifferently well built. The Cathedral invites all Strangers to see it; because it has many things remarkable; for it is all of Marble one Layer Black and another White; the Payement is all curiously inlaid, lively representing the History of the old Testament. The most exquisite Parts of it were made by Beccasumo: The Noble Pandolfo Spanochio preserves the Original Defign of it on Paper.

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The following Inscription on the Front of the Church by one of the Doors is remarkable.

Annus centenus Romæ semper est jubilenus; Crimina laxantur cui pœnitet ista donantur: Hæc declaravit Bonisacius & roboravit.

That is,

Each hundredth Year the Jubile's at Rome, Their Sins are pardon'd who with Sorrow come: This Boniface declar'd to Christendome.

This is meant of Pope Boniface VIII, and the Learns ing is like that Age; for it was he that instituted the hundred Years Jubile, I pass by other Ornaments of the Frontispiece made after the Gothick Manner, which would be tedious to describe. In a square Piece of Mosaick Work on the Pavement, are the Arms of Siena, and of the Cities its Confederates. with a She Wolf, which they fay are the Arms of the City, and this Word SENA; the Arms of Arezo are a Horse; those of Orvieto, a Goose; of Rome, an Elephant with a Castle on his Back, as we see it on Coins: for Perugia, a Cross; for Viterbo, an Unicorn; for P fa, a Hare; for Lucca, a Panther; for Florence, a Lion; also a Lion with four Flower-deluces for Massa; for Crasseto, a Gryphon; for Pistoria. a Dragon; for Volterra, a Vulture. By every Coat, or Device, is the Name of the City it belongs to. The Arms of Siena are a She Wolf giving fuck, the same as Rome.

Here is also the Statue of Pope Paul V, by a skilful Master; also the Tomb of Thomas Picolomini; and in the same Place an Inscription, giving an Account of the Election of Pope Paul II, which was perform'd in this Church, and of the Council, where it was enacted, that for the suture the Pope should be chosen by the Cardinals. There also were held some Sessions of the general Council, which was afterwards concluded at Constance.

On the same is the beautiful Chappel of the Chiggi, adorn'd with eight Columns of green Marble, and the Statues of St. Jerome and St. Mary Magdalen, by Bernino, besides other curious Works. Under the Altar in a Silver Shrine, are the Bones of St. Sergius Martyr. On the sides of the Chappel are two Pictures, the one of our Saviour slying into Egypt; the other of the Visitation, by Carolo Maratta. Near by are the Statues of the Popes Alexander III and Alexander VII, who were originally of Siena:

The High Altar is adorn'd with a most beautiful Brass Tabernacle, made by Laurence Vecchieti, Ann: 1472. There are also twelve brasen Angels of excellent Workmanship, by skilful Artists. The Statues of the twelve Apostles stand against the twelve Pillars that support the Church. The Pulpit in which the Gospel is sung is Octangular, standing on nine Columns,

eight Cubits high, and fixteen Cubits about.

Near St. Peter's Chappel is the Statue of Pope Pius II, and opposite to it is a Nich for that of Pope Pius III, which is made at Rome, and to be soon

brought thither.

In the Chappel of St. John is a Bralen Statue of that Saint; and there is kept an Arm of his under three Keys, one of which is kept by the Archbishop, the other by the Prime Senator, and the third by the Surveyor of the Building. Just by this Chappel is the Mausoleum of Cardinal Richard Petronus, a Man re-

nowned in his Time.

In the fame Place is a long Inscription, declaring, that Pope Pius II gave the Arm of St. John Baptist to this Church, on the Day before the Nones of May, Ann. 1464, in the Presence of eight Cardinals, having himself received it as a Present from Thomas Paleologus, King of the Morea. On the same side is the Library, formerly sull of Manuscripts; but now only those remain which belong to the Church Musick, writ out by one Benedict of the Congregation of Mount Casino. On the Wall is painted the Life of Pope Pius II, by the most famous Masters Pinturicio, Pietro Perugino, and the great Raphael Urbin. The Faces were drawn by the Life. The Stories are all painted

on the Wall, with an Inscription under every Piece to

explain it.

In the midst of the Library are the three Graces on a Marble, not a Brass Pedestal, as some have given out; the Workmanship is curious, but one of them has no Head. Over the Door in Marble is the History of Adam and Eve driving out of Paradise by an Angel, with this Inscription;

I have offended Almighty God and my Posterity, I am indebted to both, and neither to me:

On the outside of the Door is painted the Coronation of Pope Pius III. In the Church also are the Arms of Pope Gregory XII, and of twelve Cardinals. Close by is the Statue of Pope Marcellus II, of Siena; all which have their Inscriptions, too tedious to insert.

Nor ought we to omit mentioning the wooden Desk standing in the Middle of the Church, where St. Bernardin us'd to preach the Word of God, whence it is become a Custom for other Preachers to preach in the same Place. There was formerly a subterraneous Structure in the midst of the Church, supported by Columns, which is now wall'd

up.

On the Cornice, in a Row, are the Images of one hundred and seventy Popes, from the Shoulders upwards. for they are not whole Statues, as some pretend, but all made of Clay: The first is St. Peter, the last Adrian IV; yet Order is not exactly observed, for some of them are twice over, and the Antipopes are inserted, and the true omitted. Pope Joan was formerly there, but at the Request of Pope Clement VI, the Great Duke of Tuscany, on the 9th of May, 1600, chang'd the Name of Joan into Zachary, not the Prophet Zachary, as one has lately pretended, but the Pope of that Name. These Heads of Popes were made and plac'd there in the Year 1409.

Near by the Cathedral is the fix corner'd Baptizing Laver or Font in the Church of St. John, in the micft whereof is a Tabernacle of white Marble, and the History of St. John Baptist in cast Figures of Brass, made by most skilful Artists, and particularly by James de Quercia.

Siena is thought to be one of the twenty eight Colonies planted in Italy by Augustus. The Latin Name was formerly express'd in the fingular Number, as appears by the ancienter fort of City Charters, and particularly by that of the Hospital, written in the Year 840, as may be seen by some Points in it; for there we read Actum Sena feliciter; but in the Year 1170, when the Suburbs of St. Augustin and Camullia were taken into the City, they began to express it in the plural Number, Sena. It is so also expres'd in the Book call'd of Bicchima, and it is a Teutonick Word, in the Opinion of some, though others say it is Longobar dick, signifying an Archive or Place for keeping of Records. Therein the Year 1240, we find Sena in the plural Number. An Inscription in Gruter, P. 372, found at Senia, does not belong to Sena in Tuscany, as the last Publisher of Pliny imagins, but Senia, a little Town in Croatia; for there the People of Siena fay it was found, and not in their City.

There are no Remains of ancient Monuments in that City, nor is there any Structure to be feen older than Charlemaign. From him Siena received the Privilege of being govern'd by its own Laws, and retain'd that Liberty very long, as is to be seen in a Manuscript of Cardinal Petronius, the Words in it are these. The City of Siena, after it had been made free by Charlemaign, first erected itself into a Commonwealth in the Year 802. Cardinal Petronius flourish'd under Pope Clement V. and is believ'd to have writ that Manuscript himself, at least it was certainly writ in his

Days.

sidid or

The same Manuscript observes, that the Cathedral Church was of the Invocation of St. Boniface, before it was rebuilt from the Ground and dedicated to the Bleffed Virgin, thus we read it. Boniface V was created Pope, born at Siena, but of what Family is uncrtain, having enjoy'd that Dignity but twenty five

Days, and never been crown'd. The People of Siena in Memory of him, dedicated their Cathedral to St Boniface. More modern Authors tell us, that Pope Bo-

ruface was of the Family of the Roffi. A lo violiti

The Hospital of Siena is enrich'd with many Relicks of saints, which are preferved in a Shrine. There is a Manuscript of St. John Chrysoftome, which they say was writ with his own Hand, and is a Commentary on the New Testament. But though I was twice at Siena, I could not fee this Manuscript, to examine its Antiquity. Such another Original Manuscript of Sr. Chrylostome is said to be in the Library of the Efeurial, whose Antiquity no Learned Man is permitted to enquire into. This last Year a Greek Bishop presented Lewis the Great with two Manuscripts of St. Chrysoftome, which he faid were Originals, but they appear'd to have been writ in the tenth Century. The fame Hospital at Siena has an Archive. furnish'd with a confiderable number of Charters. There is a Charter of the Emperor Ludovicus Pius, granted in Fayour of the Monastery of St. Anthimus, and printed by Ughellus, in his Italia facra. Also another Charter granted by that same Emperor to the Abbot Audoaldus, wherein he forbids the Lay Judges to exercise any Jurisdiction in the Monastery of St. Saviour. Another of Pope Clement III, granted to Orlando Abbot of St. Saviour, in the Year 1187, allowing him to use a Miter, Pastoral Ring and Sandals; but forbidding him to confirm, to bless the Holy Oyl, to confecrate Churches, or give Orders to Monks; for all those Functions are reserved to the Bishop. In the fame, the Pope prohibits going to any Heretical Bishop to be ordain'd.

Siena was made an University in the Year 1321; Doctors being sent for from Bologna, to remove that Ignorance which had prevail'd there, for want of Books, and other Helps. And it soon appear'd that those able Masters had not been sent for in vain; for they discover'd one Bocinus Barocius, who had for twenty Years past been sowing the Seeds of a Pestilential Doctrine. He taught a sort of idolatrous Worship, nor could he be reclaim'd when call'd to Account, but obstinately maintain'd his Doctrine; for

which Reason he was burnt as a Heretick. This we find in a Chronicon of Siena, writ by an Anonymous Author: But another Manuscript, never publish'd, call'd Bichema, says, that Learning was brought in long before; for, as he says, in the Year 1248, the Rewards were given in Money to the Masters, who promoted Learning throughout Tuscany, inviting Scholars to come and study in the City of Siena. Thus Learning flourishing in the City, the Emperor Charles IV, by his Edict set forth at Prague in the Year 1457, granted to the City of Siena the same Privileges that other Universities in Italy enjoy'd. We have residual, says he, to restore to its full Luster, the Study if Learning, which is known to have somewhat declin'd.

In the Church of St. Dominick is a small Picture of the Blessed Virgin, with the Infant JESUS in her Arms, well painted, and yet appears to have been done in the Iron Age of Painting and other Arts,

by the following Verses, writ under it.

Me Guido de Senis diebus depinxit amænis, Quem Christus lenis, nullis nolit agere panis. A. D. MCCXXI.

Me Guido painted in his happy Days, CHRIST grant him not to Suffer any ways.

These Leonine Verses, as plainly appears by them, express a Sense contrary to the Intention of the Writer. On account of the masterly painting of this Piece, the Natives of Siena pretend the reviving of that Art is owing to them and not to the Florentines; and urge that Cimabue the Florentine, by whom the Florentines tell us Painting was retriev'd in Italy, flourish'd many Years after, being born in the Year 1240, and yet scarce ever painted any thing so fine as this Piece. The Florentines, on the other Hand contend, that the Honour of having retriev'd this noble Art cannot be ascrib'd to Guido of Siena; for that, tho' he had been equal to Cimabue, which yet they will

F. MONTFAUCON's Journey

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not allow; however the Art of Painting, which seem'd to revive under Guido, dy'd again with him at Siena, since he is not said to have bred up any Scholars, and there remains only this little Piece of his, which is not sufficient to prove him a Master; for we see many Painters of the lowest Rank, who sometimes either by Chance, or upon exerting themselves more particularly, rise above their common way of Painting; whereas Cimabue made many Pieces which testifie his Skill, and left Schollars, who by Degrees and proceeding under several Masters, at length rais'd the Art of Painting to Persection.

Without the Gate call'd Camullia stands a Marble Pillar, on the Place where the Emperor Frederick III, first met his Empress Ellenor, as appears by the Latin

of the Build Virgin, with the Intant JESUS in

Inscription, which in English runs thus,

This Marble Monument denotes to Posterity, that the Emperor Frederick III and his Spouse Ellenor, Daughter to the King of Portugal, met first in this Place and joyfully saluted one another.

A.D.MCCCCLI. Six Days before the Calends of March.

Most of what has been here said concerning this famous City, we receiv'd from the Renowned Pyrrho Gabriele and Umberto Benevolenti, a Person knowing in the Assairs of Siena.

Thefe Lemine Verfey, as plainly appears by them, express a Senie contrary to the intention of the Witters On account of the malferly painting of this Piece, the Watives of Sana piecend the reviving of that Art is owing to them and not to the Florentiers, and enge that Complee the Florenties, by whom the Elmenties tell us Painting was retrieved in Early, flour tilled metry Verse after, being born in the Years

Art cannon be afcribed to Gundy of Siena; for that, the had been equal to Canadae, which yet they will

The HA HO The Morenisms, on the other Hand contend, that the Horenisms, on the other Hand contend, that the Honour of having retrieved this noble

Augelo de Bonavad lives in the fame Houle that it is mous Pain er for VXX ded. A AcH von with Mediane

Worth, Leaguing, and Knowledge in Antiquity. He being descended of the Nace of the Great Machael

The Library in the Great Duke's Palace; the House of Bonarota; the Monastery and Library of the Camaldulenses; the famous Library of St. Laurence; the Treasury of the Medicis; Medals, carv'd Stones, &c. there; the Collection of Gaddio; the Monastery and Library of the Annunciata; the Strozzian Villa; the House of Ricardi; the Library of St. Marry at Florence, and a Catalogue of the Manuscripts.

N the 25th of February we came to Florence, and were there generously and with brotherly Affection entertain'd by F. Angelo Nincio, Abbot of the Monastery of St. Mary, and by the other Monks of the House, with whom I liv'd almost two Months. The first Days we walk'd about to see the City, attended by F. Anselm Bandurio, of Ragusa, Monk of the Order of St. Benedict, knowing in the Greek Tongue, who always affifted me, and forwarded my Defigns to the utmost of his Power. We went first to his Highness the Great Duke's Library. which is extraordinary well furnish'd with Oriental. Hebrew, Syriack and Arabick Manuscripts, and famous for its Number of Printed Books. Antony Magliabechim, a Person renowned for Learning throughout the World, is Keeper of it. He, during our Stay at Florence, as occasion offer'd, constantly assisted us with his Advice, Industry and his own Books, for he has a very numerous Library. hy me Absor and Monks, vited all

In the Afternoon we met D. Bonarota, a Person of Worth, Learning, and Knowledge in Antiquity. He being descended of the Race of the Great Michael Angelo de Bonarota, lives in the same House that famous Painter formerly did. There we with Pleasure beheld the first Designs of Michael Angelo drawn on the Wall, which, being only the Product of his Genius, seem'd in Sport to foretel how great he was like to be in that way. There are many more of his first Sketches to be seen.

He show'd us a singular Medal of the largest Size, on the Front whereof was the Head of a Woman veil'd; and on the Reverse a Man standing with a sharp Cap on his Head, his Hands close to his Breast, holding a Palm in his left, and swath'd from the Navel downwards; on each side of him the Goddess Isis, adorn'd as usual with the Lote Flower, and holding Palms in their Hands; and what is more remarkable, above the Man who is standing, are three Hebrew Letters thus TR. I am of Opinion this is something relating to the old Follies of the Basilidians,

which are sometimes cut in Brass and Stones.

The 17th we met the worthy Antony Salvinius, one of the ablest Grecians in Italy, and excellently read in other Literature, who from that Time was always ready to ferve us, and spent whole Days in transcribing of Manuscripts for us. Next we went to the Francifean Church of the Holy Cross, on the Front whereof stands on high a Brass Statue of St. Lewis, Bishop of Toulouse. Within the Enclosure of this Monastery lies bury'd, the greatest Italian Writer of this Age, Galilam, who having been long cruelly persecuted and oblig'd to abjure his Doctrine, dy'd hated by many. There are many Manuscripts in the Library: but most of them are modern and of the Scholastick Divinity; they there show a Manuscript of the Works of St. Bonaventure, writ, as some say, with his own Hand.

On the first of March we went, with Magliabechius, to the Monastery of the Camaldulenses, of the Invocation of St. Mary de Angelis, and being courteously received by the Abbot and Monks, viewed all things there. In the Chapter are several Paintings done by the Camaldulensian Monks, who were Schollars to Jostus, the Florentine Reviver of that Art, about the Year 1300, which show it was then recovering itself from its former Barbarity. In the Library we took Notice of the following Manuscripts.

Origen on Genefis, ancient. St. Ambrofe. The Epistle of St. Macarius, the Egyptian Abbot. The Works of St. Bernard of the thirteenth Century. Remigius (as is thought, of Auxerre) his Commentary on the Rule of St Benedict. Another Commentary on the same Rules, wants the Beginning. The Works of Hinemarus, writ in the Year 1280; and in the same Volume a Martyrology, writ at the same Time. Hugo, the Master, of the Government of Novices. Some Pieces of Cicero. Horace.

On the 4th of March, by the means of the courteous Magliabechius, I received an Order from the Great Duke of Tuscany for leave to transcribe what I thought fit out of the Library of St. Laurence; so that I spent almost all the following Days in that Library, and whatsoever else I did was at spare Hours. All the Time of my Employment there, I was always assisted by my great Friend Salvinius, and Anselmus Bandurius my particular Acquaintance. I brought away with me much I transcrib'd in Greek and Latin.

On the 5th of March we went to that rich Treasury of the House of Medicis, celebrated throughout the World; and I shall here at once give an Account of what we faw remarkable at feveral Times, passing by those Things which have been already made publick. The greater Gallery, adorn'd with the Effigies of Emperors, Empresses, and other Persons, contains almost a compleat Series of the Emperors, which is not to be feen elsewhere. There is the Head of Alexander the Great, giving up the Ghost, and those of Otho and Vespasian. In the next Room is that celebrated Venus of the Medicis, which is not to be match'd in carv'd Work. There is also a large Series of Coins, or Medals, and particularly above three hundred of the greater Size of the Greek, many of which are extraordinary scarce. To take an Account of them all would would have been an immense Labour: I shall here

mention these few. well ammended off , water of arai

A Medal of King Demetrius, with his Head on the Front, and on the Reverse the Prow of a Ship, over which are these Words, BASIABOS AHMHTPIOT, of King Demetrius, and under the Prow, SIAONION, the same Word is repeated in Phenician Letters thus,

5976, which I think expresses Sidon.

A Medal of Tiberius of the large Size; on the Front of it Tiberius's Head, with this Inscription, TI. CAE-SARI AUGUSTO D. D. COL. On the Reverse a Temple, and this, PACE AUGUSTI PERP.

A Greek Coin of the large Size; on the Front of it Caligula's Head, with the Inscription P. TEPMANIKOC, (i.e.) Germanicus, or Conqueror of Germany; and

on the Reverse, in the midst of the Area,

Great Duke of T. Law 1.8 we to transcribe what I thought he but the MOHT of St. Leavers to that I took and Among I have to that I took and Among I have to that

MKO

Which Character stands for Necoundelas, of N comedia, about it, EIII DIPMOY ANOTHATOY HATPONOC.

A Grecian Coin of Commodus, on the Reverse whereof KOMODOT BACIALTONTO CO KOCMOC ETTTXE NIKAIFON. That is, Commodus reigning the
World is happy. Of the People of Nice, viz. their
Coin; which has also been observed by Spon in his Jour-

ney to the Levant.

billow

In another Room are the Precious Stones, and such as are engrav'd; all Things in this Place are fingular, nothing common; these are the most remarkable. On a Chalcedony, or Onyx, the Heads of Tiberius and Livia, of incredible curious Workmanship, two Inches long. Also the Head of Livia alone on a Chalcedony, by a most skilful Hand. Also Vespasion on a Chalcedony, the whole Face and rising above the Stone, so Masterly cut, that it looks as if alive, and breathing. Marcus Aurelius and Faustina cut in a Stone, are very little or not at all inferior to those

above mention'd. There are few Emperors or Empresses wanting in this Series; insomuch, that here is a Marciana Sister to Trajan, whose Medals are extraordinary scarce. There are other precious Stones with Inscriptions, some whereof I will here mention.

One Stone, on the one side has a Man holding a Whip in his right Hand, and a Bundle of Rods in the other; under the Whip is some Animal, which I take for a Bear, and above it EIPHNH, about the Figure ETTYXI MAPKEAME, instead of survixes, that is, Prosperity attend you Marcellus. On the Reverse the Head of Antiochia with Towers on it, the Cornucopia and the Beam of a Chariot, with this Inscription ATZEI TYXH ANTIOXEWN; that is, the Fortune of the Antiochians increases.

On a Cornelian the Head of Jupiter Serapis, with the Sun, the Moon, and this Inscription, AAMOus is another Room

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On a Cornelian Paris fitting, playing on his Lute. with this Inscription thus revers'd, AITIT .VA .T ITDIVNI IJOZ, that is, Soli invicti Lucius Aurelius Titianus. In the Exergue, ECTI.

On an Heliotrope on one fide is engrav'd an Enter-

tainment, on the other this Inscription,

On another Steep is I'M a Man that the with sidilana amin bandy ENENU Mollandas abel sao AMBROSIA CAETERIS

There is also an Ivory Tablet, with the two following Insciptions. HIGHNEDA

C. SIL. L. MUN. COS THAMANS sat lo some MAECENATIS and of nois on new man ksp. Kyjan znimene estoll Race; where it species how highly inc Roman vary

The second of the

profies wanting in the series and hore that there is a financian sitter to reday and hore Medals are ex-

APOLLONIUS

APOLLO

In another Room adjoyning is heap'd up a vast Quantity of ancient Vessels, the like Number I never saw, but in no order, because a proper Place is providing to range them in. I cursorily took Notice of two most ancient Tripods, Basons for sacrificing, and Ladles, a Measure call'd Sextans, and Vessels for Liquids, Class or Buckles, Curry-Combs, a Kettle-

Drum, and much more of that fort.

Close by this is another Room full of Bass Relieves and Inscriptions most of which are not published. There is the Head of Nero; that of Domitian; and Titus's Julia, of Trajan, and many more unknown; Bacchus two Years old, a Bass Relieve of Cupid and Psyche. Another on which is a Boat, V-lyses bound, and Syrens playing on Musical Instruments. Five Hetrurian Vessels, of which fort there are many in Collections of Rarities.

On another Stone is carv'd a Man fitting, with one Dog at his Feet and another behind him, and this

Inscription.

LSAFINIUS L.L. ROMANUS SAFINIA L.L.

In the same Place is an imperfect Inscription relating to Horse-racing, with only the Names of the Horses remaining, and which of them won the Race; where it appears how highly the Romans valued the African Horses, for most of those named there

L. MUN. CO

are Africans. The Inscription is too imperfect to deferve inferting bus sends queed the biword od or

On another Stone is carv'd a naked Boy, fitting on a Rock, and a Woman clad standing by with this Inableft Painters, and particularly a Curious Penitqirol Roseinel severely the Prince of Passityrs, in which the

DOEATON ANTIOXEY XPHETE XAIPE.

two Angels, like little book, reading in

That is, shoot view richt yet not, bennied vireftem

Hail Excellent Ophelion of Antioch.

I there took down many more Inscriptions, which I may perhaps publish in another Place. Among them are many Hetruscan found both at Florence and Arezzo. Many have in vain attempted to expound the Hetruscan, because but few have hitherto been publish'd; perhaps as their Number increases we may gather some more light to read them all. These few Particulars we have thought fit here to infert concerning the Collection of the Family of Medicis, which has not its Fellow in Italy; it would be a great Labour to publish them all, neither can they be contain'd under several Volumes.

March the 7th in the Afternoon, we went with the worthy Bonarota to see the Collection of D. Gaddi, of the noble Family of the Gaddis at Florence, where there are many ancient facrificing Vessels, Statues, Seals, and other Things of that Sort. There is also a Series of Medals or Coins, but in no Order, fo that we could not examine them. In the lower Gallery there are many Statues and Images; and among them the Head and Shoulders of the Emperor Maximine, remarkable for Rarity and Workmanship; the like is not thought to be elsewhere; at least I have not met with any in my Search of Italian Monuments. They there show another Marble Essigles of Julia Aquilia Severa, Wife to Heliogabalus, not much inferior in Rarity to the last mention'd.

On the 10th we attended the Great Prince of Tuscany, being conducted by the Abbot of the Monastery, and were admitted to discourse with him according to his

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usual Courtesy. He order all that was in the Palace to be show'd us, viz. the Pictures and costly Furniture; which he had carefully gather'd, and daily increases. There is a vast Number of Pieces by the ablest Painters, and particularly a Curious Picture by Raphael Angelo, the Prince of Painters, in which the Blessed Virgin sits with the Infant JESUS on her Lap, and four Saints stand by. At the Virgin's Feet are two Angels, like little Boys, reading in a Book, so masterly painted, that by their very looks the one immediately appears to be more improv'd than the other.

March the 28th we went, with our faithful Friends Anselm Bandurio, and Antony Salvinio to the Villa, or Country House of the Strozzi, at Mount Hugo, and there transcrib'd about three hundred Inscriptions not yet publish'd. We also took a great number of inscriptions in the Country House of Ricardi, close by the City. There is a Fragment of Antiquity like a little Tower, which when entire, was about four Foot Diameter. The Inside of it was inscrib'd with Names of Athenians, so much decay'd, that I could make very little of them.

At my leasure Hours, during my stay at Florence, I took the following Account of the Greek and Latin Manuscripts, which are there very numerous.

The Acts of the Apostles, and Epistles of St. Paul, with Commentaries, on Vellum; and in it this Memorandum in Greek. This Book was writ in the twelfth Indiction, in the Year of the World 6492, that is of CHRIST 984, by the Hand of Theophilact, Priest and Doctor in the Law.

The whole New Testament on Silk, with the Liturgy and short Martyrology. At the End of it, in Greek, By the Hand of the Sinner and most unworthy Mark; in the Year of the World 6840, (that is of CHRIST 1332) Monday December the 22d. On the next Page are several Greek Alphabets, which I shall insert in their Place.

(Sultr

The Gospels, of the tenth Century on Vellum. Before the Gospel of St. John is the Picture of that Evangelist dictating his Gospel to his Disciple Prochorus, with the Name to each Figure, Juivens, Προχορ95.

The Epistles and Gospels, of the eleventh Century,

Vellum.

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A Book of the eleventh Century curioully writ on Vellum, being a Catena on St. Matthem, out of feveral Expolitors.

One of the same fort on St. Luke, of the thirteenth

Century.

An Exposition of the Epistles of St. Paul, by an Anonymous Author, of the fifteenth Century, Vellum. Some Pieces of Philo Judeus, on Silk, of the fifteenth Century.

Some imperfect Books of Eusebin's Ecclesiastical

History, on Silk, of the fifteenth Century,

The Life of St. Antony, writ by St. Ashanasius, on

Silk, modern.

A modern Silk Volume, of St. Bafil in Hexaemeron, with two Homilies of St. Gregory Nyssene, alcrib'd to St. Bafil.

Some Pieces of St. Gregory Nazianzen on Vellum, of

the eleventh Century.

Some Homilies of St. Chryfostome, and St. Basil's Epistle to St. Gregory Nazianzen, curiously writ on Vellum, of the tenth Century.

St. Chrysoftome's Homilies on Genesis, and that on the forty Martyrs, on Vellum, of the eleventh Cen-

tury.

Again his Homilies on Genefis and some other Pieces. on Vellum, of the tenth Century. The fame again, with other thirty of his Homilies, on Vellum, of the tenth Century.

Some Sermons of St. Ephrem, Vellum, of the thir-

teenth Century.

Theodoret on the Pfalms, writ by one Luke in the Year of the World 6613, which is of CHRIST 1105; with Hadrian's Introduction to the Holy Scriptures, cutiously writ on Vellum.

St. Cyril of Alexandria on Isaiah, Vellum, of the fourteenth Century. And out to mallo V stode St. John

St. John Climacus's Scala, Vellum of the eleventh Century; the same in Silk of the sourteenth Century; another of the same.

The Works of St. Dionysius Areopagita, Vellum, of

the eighth Century.

Idem de Divinis Nominibus, Vellum, of the fif-

teenth Century.

The Abbot Cassian to Leontius, concerning the discerning of Spirits, translated into Greek from the Latin, Silk, modern.

St. Gregory the Great's Dialogues, translated into Greek, Silk, dated the Year of the World 6876, that

is of CHRIST 1368.

St. Thomas against the Gentils translated into Greek; and the Epistle of Agapetus the Deacon. to Justinian the Emperor, Silk, modern.

Lives of Saints for October, and some other Pieces,

Vellum, of the twelfth Century.

The Life of St. Barlaam and Josaphat, Vellum, of the eleventh Century.

Works of Piety, on Vellum, of the eleventh

Century.

Of the Holy Synods, Schisms, and Heresies, with other Pieces, Silk.

The Acts of the Council of Florence, Vellum. Some other Things relating to the fame Council.

The Epistle of Ammonius to Carpianus, a short Ritual, and Martyrology, curiously writ on Vellum, of the eleventh Century.

Several Pieces of Nectarius, St. Basil the younger, St. Chrysostome, and George of Nicomedia, Silk, of the

fourteenth Century.

Some Pieces of Devotion; the Deacon Agapetus to the Emperor Justinian Maximus Tyrius, and Orphens's Argonautica, Silk, of several Ages.

The History of Herodotus, Vellum, of the tenth

Century.

The History of Thursdides, with the Commentaries of Marcellinus, Vellum, extraordinary curious, of the tenth Century.

Eight Books of Thucydides, Vellum, of the fif-

teenth Century.

Xenophon, Vellum, of the fifteenth Century.

Part

Part of Xenophon, Dionysius Halycarnassaus, and The-

ophrastus, Vellum, of the fifteenth Century.

Several Pieces put together of Manaffes, Xenophon, Longus, Achilles, Tatius and Chariton, Silk, of the thirteenth Century.

Esop's Life and Fables by Maximus Planudes.

Esop's Fables and Aristophanes, Silk, of the fourteenth Century. 11 10 mulle Exoremate Crommaticalic

Five Books of the History of Polybius, writ on Vel-

lum, Ann. 1417.

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Part of Plutarch's Lives most curiously writ, about the End of the ninth or beginning of the tenth Century. de bothin T smal

Some of his Lives, Vellum, modern.

His Morals, Silk, of the fourteenth Century; two a Projectia, Silk, of the form other Parts of him.

Two Manuscripts, being Part of Plutarch's Works. modern.

Six feveral Volumes of Plato's Works.

Aristotle's Rhetorick, Vellum, modern.

Simplicius on Aristotle, modern, Silk. Porphyrius of the thirteenth Century.

Six Orations of Isocrates, a Fragment of Aristophanes. Basil ad adolescentes, Silk, modern.

The Orations of Mocrates and Aschines, Silk, of the fourteenth Century.

Three feveral Volumes of the Works of Demo-Athenes, 1 comment of mily of the property

Eighty Orations of Dion Chrysoftomus, Silk, 1328 Two feveral Copies of Aristides, of the fourteenth Century. Dall I swould abid

Some Pieces of Philostratus, Silk, of the fourteenth

Two several Manuscripts of Lucian.

Ptolomey's Geography, of the fifteenth Century.

A Greek Lexicon, Vellum, of the thirteenth Century.

Suidas's Lexion in two Volumes, Vellum, 1402.

A Greek and Latin Gloffary, Silk, of the fifteenth Century.

Several Grammars, Silk, 1360.

Constantius Lascaru's Greek Grammar, printed at Milan, 1476.

Gram-

Grammatical Exercises, Silk, of the fourteenth Century. Ventura d'ilincatin edita , moile V , an Parella

Planudes of Grammar, Silk, 1341 3399 131943

Hermogenes's Fragments, Silk, of the fourteenth Century.

Aphthonius and Hermogenes, Silk, of the fourteenth

Century, on to Alic samples

Erotemata Grammaticalia, Vellum, of the fifteenth looks of the Hillory of Pelybias, very rutned-

Nicomacus's Arithmetick, and Euclid's Geometry,

Silk, of the fourteenth Century.

Homer's Iliad's, Silk, of the fourteenth Century. The same of the twelfth. The same Printed in 1488.

Hefiod's Works; Theocritus with Scholia; Dionyfius Alexandrinus; fome Collections out of Scripture; and a Profodia, Silk, of the fourteenth Century.

Pindar with Scholia, Silk, of the thirteenth Cen-

tury.

Eschilus's Tragedies with Scholia, and Dionysius

· Periegetes, Silk, 1344. offe V Aprioted

Sophocles and Euripides, Silk, of the thirteenth Century. of the thirteenth Century.

Six Tragedies, of each of them, Vellum, of the

fourteenth Century m , xlie , remortale has he Some Tragedies of the same two and Eschilus, of

the fifteenth Century.

Eight other Volumes of Sophocles, Dionysius Periegetes, Porphyrius, Eschylus, Aristophanes, Theocritus, Oppian, and Ovid.

The Catalogue of the Greek Manuscripts above I took my felf; that which follows I had from my

Friend Anselm Bandurius.

Some Epistles of St. Cyprian, on Vellum. Lactanius's Institutions, Vellum, 1414.

Another of the fame, Vellum.

Several Pieces of St. Hilary, Dydimus, Gennadius, Ticonius, &c. Vellum, of the thirteenth Century.

The Life of St. Anthony, the Monk, by St. Athana-

fius, translated by Francis Zephyrus.

The Death of St. Jerome; the Life of St. Paul the e'suids uning Lascons's Greek Grammar, printed at

Eusebius's Ecclesiastical History, translated by Rusinus, with the Continuation, Vellum, of the tenth Century.

The Rules of St. Bafil, Pachomius, and St. Augu-

fin, Vellum, of the thirteenth Century.

Some Pieces of St. Bafil and Macarius. Other Pieces of St. Bafil, Vellum.

St. Ephrem's Sermons, 1458.

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Pieces of Casarius of Arles, St. Ephrem, St. Augustin, and St. Ambrose, with Homilies by others, Vellum.

Pieces of St. Gregory Nazianzen, St. Bafil, St. Chryfo-frome, and St. Dionyfius Areopagita, Vellum.

St. Chrysoftome of the Priestly Dignity, Vellum.

Epistles of St. Leo, modern.

Twelve Books of the Tripartite History, of the tenth Century:

Sedulius's facred Poem, Vellum.

Prudentius of the Old and New Testament, modern.

Dionysius Areogagita, Vellum.

Twenty two Homilies of St. Gregory the Great. His Epistles: His Pastoral Rule; with Hugo de claustro corporis & anima.

Nilus, the Monk, of Christian Philosophy, 1534.

Bede's History of England.

Remigius, Jerome, and Bede on the Epistles, well writ.

The Life of St. Gregory the Great, by John, the Deacon; with several other Lives of Saints, Vellum, of the eleventh Century.

The Life of St. Francis and of St. Paula.

Four other Volumes of the Lives of St. John the Almf-giver, St. Bernard, St. Zenobius, St. Chrysoftome.

Bernard the Abbot, of Contemplation.

Sermons on the Lives of Saints, for every Month, Vellum.

St. Bernard and Gilbertus on the Canticles.

Andrew, the Notary of Florence, on the Life of Hugo, a Florentine Marquess, 1345; as also Marinus Polonus's Chronicon; with a Chronicon of the Kings of Italy, and Roman Emperors to Augustulus, Vellum.

418 F. MONTFAUCON's Journey

The Life of Hugo Earl of Magdeburg, by Laurence Ciato, 1491.

A Martyrology.

The Works of Ricardus de S. Victore, Vellum. Teuzo, the Monk's Exposition on the Rule of St. Benedict.

The Works of John Gerson.

John Gerson's Following of CHRIST, 1466.

Synodal Constitutions of D. Angelo, Bishop of Florence, and two Bulls of Pope Eugenius.

Aretin's four Books of the Wars in Italy with the Goths.

The Epistles of Aretin and Poggius.

Some Manuscripts of Petrarch's Works.

Four Books of the History of the Monastery of Mount Casino, Vellum.

Matthew de Palmeriis, de Temporibus, most of it

faid not to be yet printed, 1448.

A little Book of the Holy Land by Brother Bochard; also Orosius, of the Building of Rome; and at the latter End a Letter sent by the Trojans to Pope Eugenius IV.

A Scholaffical Hiftory. Blondus's Hiftory

The History of the Britons, translated out of the British Language into Latin, curiously writ on Vellum, of the twelfth Century.

Many other Manuscripts relating to Philosophy, Geometry, Divinity, Decretals, and Cases of Conscience.

Saluft and Justin, by the Name of Trogus Pompeius,

writ in 1405.

Seven of Cicero's Orations. His four Books of new Rhetoricians, which others ascribe to other Authors. His Books de Amicitia, de Senectute, & Paradoxa, Vellum. Another of the same.

Ten Books of his Epistles to his Brother Quintus, and to Atticus. Several small Pieces of his.

Two other Manuscripts of some Epistles of his:
His five Books of the End of good and bad Men, to
Brutus. Another of the same, writ in 1406.
His three Books de Natura Deorum. His Rhetorick. His Offices. Some of his Orations, and those of Salust against him; and at the End

feveral

feveral Miscellanies. Brother Quintus.

His three Books to his

iniloo

Casar's Commentaries, corrected by Celsus, Vellum.

Quintilian's Institutions, Vellum.

Two Manuscripts of Justin.

Suetonius, with other Writers of the Imperial History.

Lucius Florus, Vellum, 1398.

Pliny's Natural History, Vellum.

Two Manuscripts of Solinus. Macrobius, Vellum, 1461.

Diogenes Laertius, translated by Amhrofius Camaldulensis.

A. Gellius.

Vegetius de re Militari, and Frontinus's Stratage. maticon, Vellum.

after having executed the Office of Progenizor General there, during one Year, and at length chain'd leave to neturn, I let out for Trangle, in commany with D. Garger, Dofter of Styler. On the 1stir of Marts we came to the City they call Careffere, langued by the Learned of our Days to be the areas of the was before choppht in her aben Feitrmann: Abfore we conte to the City, v. a. muff crois the River Genera, over a Bridge, on which is the following Infeription.

Plutarch's Lives, translated by Aretin. Aristotle's Works, translated by Argyropylus. Other Works of his translated by Aretin.

Six Comedies of Terence, Vellum.

Lucan's Pharsalia.

Virgil's Works, Vellum. His Pastorals by themselves. Ovid's Metamorphofes.

Juvenal's Satyrs. Seneca's Tragedies. The Man And Bulling der of the Superiors of our

STOLA WEAK & TUAS CHAP

TATEAS PONTIS CREMERAE HUMBATIOMBUS PENE CONSUMPT. Calm's Commentaries, correded by Coffe, Net-

C H A P. XXVI.

The City Veij; some Inscriptions at Terni; the Aqueduct at Spoleto; the Hill Monteluco; Monuments at Spello; the Portiuncula; some Observations at Perugia; the I ake Trasymenus; the Speaking Stones at Arezzo; my second coming to Florence; a most noble Inscription relating to the Birth of Augustus, Tiberius, and Livia; other curious Inscriptions; Tools of ancient Smiths and Carpenters; the Library of the Canons Regulars at Fiefoli; notable Statues in the House of the Nicolini: Fired's Works, Vellops. His l'arcorals by themfelves.

HE farne Year 1700, about the End of March, I return d to Rome upon pressing Business, by Order of the Superiors of our Congregation; and after having executed the Office of Procurator General there, during one Year, and at length obtain'd leave to return, I fet out for Peruggia, in company with D. Coursier, Doctor of Sorbon. On the 10th of March we came to the City they call Castellana, suppos'd by the Learned of our Days to be the ancient Veij; it was before thought to have been Fescennium. Before we come to the City, we must cross the River Cremera, over a Bridge, on which is the following Inscription.

S. D. N. PAULI PAPAE V. AUCTE VEIENTES PLATEAS PONTIS CREMERAE INUNDATIONIBUS PENE CONSUMPT. PISTRINAQUE PUBLICA PROPE COLLABENT, GRAVI SUMPTU AERE PUBL. REPAR. MDCVII NICOLAO CLEMENTINO GUB. AC PRAEF.

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By the Authority of our most Holy Lord Pope Paul V, the Veientes at the publick Charge repair'd the Ways of the Bridge on the Cremera, which were almost ruin'd by Floods, as also the publick Bake-houses, that were ready to fall. 1807. Nicholas Clementino being Governor and Chief Magistrate.

The next Day we proceeded to Terni, and the 12th to Spoleto, where two Inscriptions on the two City Gates preserve the Memory of their repulsing Hannibal. The Latin Inscription on one of the Gates is thus in English.

Hannibal having routed the Romans at the Lake Trasymenus, and marching to Rome with his Victorious Army, was repuls'd at Spoleto with great Slaughter of his Men, and by his Flight gave an Honourable Name to this Gate.

On the other.

Hannibal having vanquish'd the Romans at the Lake Trasymenus, laid Siege to Spoleto in vain, batter'd this Gave with Rams, being repuls'd and provok'd by the Inhabitants, was here overcome, and seen to fly by his Enemies.

The Abbot Coursier being desirous to see the House of Loretto, went away thither, whilst I, in the mean time proceeded to the Neighbouring Hill call'd Monteluco, crossing the Vale and Stream under it on a K k 3 Bridge

Bridge of a wonderful Height, on which is also a very great Aqueduct. The Bridge confifts of ten Arches and but nine Piles, which are so high in the middle, that it amazes those who behold them. I have mention'd the Number of the Arches and Piles, because generally most Men mistake the Number. The Bridge having no Breaft-work, or Walls on the fides, has of late occasion'd some fatal Accidents. A Citizen of Spoleto, being weary of his own Wife, and in love with another Man's, resolv'd with himself to cast his own Wife and the other's Husband headlong from this Place, and marry the Widow. Accordingly he artfully contriv'd to carry his own Wife and the other Woman with her Husband to the Bridge, none of them suspecting any thing of his Design. The Man at two thrusts he cast down, but his Wife escap'd by the Assistance of the other Woman. The Villain fled. They also tell of two other Citizens of Spoleto, who in Despair, upon some Disappointment, not long fince cast themselves down into that Pit; and that a Peasant lately riding on an Ass, and being thrown, as he was falling, first laid hold of the Brambles, and the Danger adding to his Strength, grasp'd the Ass's Head, by which means he was fav'd.

Monteluco hangs over the City, always cover'd with green Scarlet Oaks, and is supposed to be call'd Monteluco, because formerly whilft the Heathen Deities were worshipp'd, there was a Grove; and to this Day on the fide of the Hill is to be feen an ancient Temple of Jove, as they fay, and perhaps the Grove, according to the manner of the Ancients, had been consecrated to it. That side of the Hill next the City is inhabited by twelve Anchorites, who have their feveral Houses at a little Distance from each other, indifferently well built, and they retain fomething of the Monastical Life; for they have a Superior, a Church, and a common Infirmary. When any are admitted into their Congregation, they pass through a Novice ship, and as in Mona-steries are admitted or rejected by Votes. These Anchorites have continu'd here ever fince the Days of St. Gregory the Great; and he in his Dialogues mentions one Isaac, who livid on the Mountain of Spo-

leto.

leto. They there show the Ruins of the ancient Cells where those primitive Anchorites liv'd; for they believe there have been such there, ever since the Time of that Isaac, whom they look upon as the Founder of their Order.

This is remarkable in the Cathedral of Spoleto. that there are two Pulpits on the fides of the Door, facing the Street, that the Gospel and Epistle might be there read to the People affembled in the Street. They say there are Pulpits so plac'd in other Places, not for present but for former Use. On the Frontis-piece of the Church, over the Door is a Piece of Mosaick Work, made in the Year 1207, as appears by the following Lines,

Hæc est pictura quam fecit sat placitura, Doctor Solfernus hac fummus in arte modernus, Annis inventis cum feptem mille ducentis. Operarij Palmerius, &c.

That is,

This Picture, which will please well, was made by Doctor Solfernus, the ablest of the Moderns in this Art, in the Year 1207. The Workmen were Palmerius, &c.

Ciampellus publish'd the History of Spoleto, but dying before the fecond Volume was printed, he left

it in Manuscript, which is now in his House.

On the 15th I arriv'd at Faligno, and the next Day with the Abbot Coursier pass'd through Spello, which little Town has many Ruins of ancient Monuments, and among them the Remains of a very large Amphitheatre. This Place is commended by Pliny lib. 3. Ep. 8. where he elegantly speaks of the Pleasantness of the Town, and the delightful River Clitumnus running close by. I must here correct a Place in Juvenal's twelfth Satyr, for it is both false printed and wrong explain'd by the Expositors.

Si res ampla Domi similisque affectibus esset, Pinguior Hispulla traheretur taurus, & ipsa Mole piger, nec finitima nutritus in herba, Læta sed ostendens Clitumni pascua sanguis Iret,

Thus English'd by Mr. Power in the last Translation, commonly call'd Dryden's Juvenal.

Were but my Fortunes equal to my Mind,
My bounteous Love more nobly had design'd:
A Bull high fed shou'd fall the Sacrifice;
One of Hispulla's huge prodigious Size:
Not one of those our Neighb'ring Pastures feed,
But of Clitumnus whitest sacred Breed;
The lively Tincture of whose gushing Blood,
Shou'd clearly prove the Richness of his Food.

It is plain we should here read Hispella, instead of Hispella; for the Poet speaks of a Bull bred in the Meddows of Clitumnus and Hispella. Yet most of the Expositors, here make Hispella a fat Woman. Cluverius formerly read Hispella, which I hope any Man that has but half an Eye, may see is the right Sense.

Having gone a few Miles farther, we came to the Church of St. Mary de Angelis, built by the Model of St. Peters at Rome, adorn'd with a Cupula, and very large. Under the Cupula, in the midst of the Church stands an ancient Chappel, of rude Workmanship, which they call the Portiuncula. A Franciscan told us, that part of the Chappel had been formerly built by Anchorites, who came thither from the Levant; and that they returning into their own Country, St. Benedict, by divine Inspiration, enlarged the Chappel as far as certain Bounds they still show. Let him answer for the truth of it. To conclude, he said, St. Francis had sinish'd the whole Work as it now stands, with his own Hand; that the Place had formerly

merly belong'd to the Benedictine Monastery of Assimum, but was made over to the Franciscans at a certain yearly Rent, which was afterwards remitted. A plentiful Spring joyns to the Church Wall, continually

running Water at twenty fix Pipes.

That Night we came to Perugia; a pretty large City, feated on a Hill, but not populous; they fay it is as big as Siena. The Cathedral is ancient, and a rude Structure, in which, they tell us, the Wedding Ring St. Foseph gave the Bleffed Virgin is still preserv'd. On both fides of the Door are Pulpits to the Street. as at Spoleto. We went thence to the Benedictine Monastery of Monks of Mount Casino, a finer than which is scarce to be found. The Church which abounds in all forts of Ornaments, is supported by two Rows of Marble Columns: The Altar, a wonderful curious Piece, is all below of several forts of Marble, and fet off with Columns on the fides; above it is cover'd as with a Cupula, crusted with precious Stones, as Agat, Cornelian, and Lapis Lazuli. The Seats in the Choir were contriv'd by Raphael Urbin, the lower Rank of them being all checker'd, the upper adorn'd with most beautiful Bass Relieves. All the Monastery is curious, magnificently built, and adorn'd with three Cloisters:

The next Day we travell'd for some considerable Time along the Bank of the Lake Trasymenus, now call'd Lago di Perugia, made famous by Hannibal's Victory, and the Slaughter of the Romans, being somewhat less in Compass than that call'd Lago di Bolsena; but being almost round, takes as much Space. There are three Islands in the Lake; the biggest is call'd Isola grande, the great Island, has a Hill in it, at the Foot whereof is a little Town, with a Monastery of Franciscans; the second is call'd Isola pulvese, and the least Isolella. About the Lake is a yast cultivated and most fruitful Plain; none in Italy would exceed it for Fertility, did not the River Clanis overflow and drown the adjacent Fields. the 18th of March we came to Arezzo, a City famous on many Accounts, preserving the Remains of honourable Antiquity, and fuch a Multitude of Inscriptions, that there still continues the ancient Story.

that

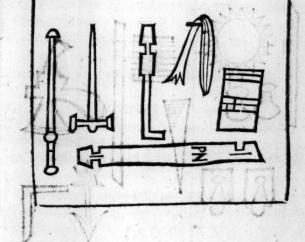
that there were Sassi parlanti, talking Stones in the City; which the rude Multitude interprets to have been Stones that spoke; but the wiser Sort suppose it to have been meant of the Inscriptions cut on those Stones. Very many of those Inscriptions have been destroyed, the Marble Stones being broken, made use of in Buildings, and burnt for Lime; however there still remains a considerable Number of them. Those which regard Amilius Paulus, L. Lucullus and Val. Maximus, are in my Judgment to be question'd, and seem to have been erected in later Times.

The 19th we return'd back to Florence, and being entertain'd with their usual Courtesy and Affection by the Abbot and Monks of St. Mary, some Days after I apply'd my self again to transcribing the Manuscripts in the Laurentian Library, assisted, as before, by An-

tony Savinius and Anselm Bandurius.

The 21st, at the Request of D. Blanco, the Keeper of that Treasure of the Medicis, we went to the Palace of the Marques Nicolini. He has in his House many Marble Images, and among the rest the Head and Shoulders of a King of Syria in Marble, I suppose it to be one of the Antiochi; also the Head of an unknown Philosopher. Next to Rome, no City in Italy has fo much of this Sort of Antiquity. For there is an infinite Number of Statues, Marble Images, Inscriptions, and Bass Relieves, not only in the Great Duke's Gallery, which for those Monuments exceeds all the Collections in the World, but in the Houses of the Prime Men in the City. Passing by many long Inscriptions, which are all Imperfect, and would require much commenting to explain them, I will here give two, one whereof I took my felf in the Palace of Nicolini; the other was taken by D. Anselmus Bandurius at Pisa in the House of Roncioni. The first of them is remarkable for Wooden, the other for Iron Tools.

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P. ALFIO ERASTO
NEGOTIANTI
MATERIARIO
COIVGI BENE
MERITO

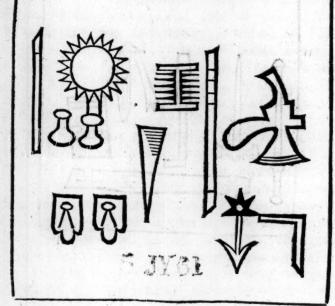


P. FERRARIUS HERMES

CAECINIAE - DIGNAE CONJUGI H KARISSIMAE NUMERIAE - MAXIMILLAE CONJUGI H BENE

MERENTI

ET HPH FERRARIO PRO CULO HFILIO ET POSTE RISQUE SUIS



On the 22d of March we went to Fiefoli, with D. Magliabechius, who very rarely goes out of the City to walk, and being well received in the Monastery of the Canons Regulars on the side of the Hill, turn'd over the Library collected by Cosmo, call'd the Father of his Country, well stor'd with Manuscripts of that Age, which was the sisteenth Century, before Printing. The Catalogue of them follows

Josephus's Antiquities of the Jews, in two Volumes.

Hegesippus of the Wars of the Jews.

Origen on the Scripture, two Volumes.

Tertullian's Works.

St. Cyprian's Works.

Lactantius's Institutions:

Eusebius's Church History, translated by Rusinus. Idem, de Preparatione Evangelica, translated by George Trapez untius.

Ejusdem Chronicon.

The Works of St. Athanasius, translated by Ambrosius Camaldulensis.

St. Hilary's Works.

St. Basil's Works in Latin.

Several Volumes of St. Ambrose.

St. ferome.

St. Chrysoftome, translated by Anienus.

St. Chrysoftome on St. John, translated by Arretino. Eighty Homilies.

St. Chrysoftome's Sermons, translated by Lilius Tifer-

The same against the Contemners of a Monastical Life, translated by Ambrose a Camaldulensian Monk.

St. Cyril's Thefaurus, translated by George Trapezuntius; with St. Chrysostome's contra Anomaus, and the Lives of St. Chrysostome, Nazianzen and Athanasius, by John Tortelius.

Many Manuscripts of St. Augustin's Works.

The Works of Orofius.
The Tripartite History.

Some Works of V. Bede, and with them the Life of the Holy Agnelo the Neapolitan.

Some Pieces of St. John Damascene, in Latin,

Seve-

Several Manuscripts of St. Bernard, St. Thomas Aquinas, and St. Bonaventure.

Vincentius's Speculum Historia.

Sozomen's History.

Varro de Origine Lingua Latina. Fulius Cafar, corrected by Celfus.

All Cicero's Works in two Volumes.

Other Pieces of his.

Livy's Decads, written in 1431.

Other Manuscripts of him.

Quintilian.

Saluft, Florus, Sextus Rufus, Pliny de viris illustribus, Amilius Probus; Suetonius; an Epitome of Pliny's Natural History, by Lewis de Guasto; all these in one Justin. Q. Curtius. Manuscript. Seneca. History. Columella. Priscian's Donatus on Terence. Grammar. Diogenes Laertius in Latin, Servius on Virgil.

translated by Ambrosius Camaldulensis.

The 22d we visited the Prince of Tuscany, Son to the Great Duke, then fick in Bed, and discours'd with him a long Time. He is a Prince of excellent natural Parts, and fingular for polite Wit and Courtefy. He is making a Library for his own Use, being much addicted to Literature and a most worthy Son of so renowned a Father.

Cin the 28th, at the Request of D. Blanco, we met at the Palace of his Brother, the Marquess Ni. colini, to fee his Statues and Marble Figures. There are particularly remarkable, the Heads of Julius Cafar, Tiberius, Trajan, Antoninus Pius and Lucius There is also a Bass Relieve curiously carv'd, representing Sabina, the Wife of the Emperor Adrian; another of Faustina the younger; also the Images of Crispina, Wise to Commodus; Antonia, Wise to Nero; Drusus; Didia Clara, Daughter to Julian; Julia Daughter to Titus; Julia Aquilia Severa, Wife to Heliogabalus. But the finest of them all is an Oriental Queen, wearing a Lawrel, which I guess to be Zenobia.

We went to the Church of the Dominicans, call'd St. Mary Nova, or the New, where is the Tomb of Foseph, Patriarch of Constantinople, who coming to

the general Council held at Florence, under Pope Eugenius IV, dy'd there in the Year 1439, whose Latin Epitaph is thus in English.

I Joseph Great Prelate of the Eastern Church, fam'd for Religion lye here. My earnest Desire was that all Europe should have one Worship and one Faith. I came to Italy, we united together, and through my Management, the Grecian and Roman Faith became the same. Soon after I dy'd; now Florence, where the Holy Council was then held preserves me. Happy I who liv'd to compleat so great a Work, and dy'd when I had obtain'd my Wish.

We often visited the Dominican's Library of St. Mark, which exceeds all the others in Florence, except the Laurentian in Number and Goodness of Manuscripts, Hebrew, Greek and Latin. Those religious Men were extraordinary courteous to us, and freely gave us leave to take a Catalogue. I took a Note of the Greek, and Anselm Bandinus of the Latin; which shall be in my other Volume, being too much for this Diary. I continu'd almost two Months at Florence, and made many curious Observations, with the Assistance of F. Anselm Bandurius, a Monk of St. Benedist and Antony Salvinius; the sirst of them is now improving his Learning at Paris; the latter has translated Homer, Hessod. Anacreon and other Greek Poets into Elegant Italian Verse.

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CHAP. XXVII.

Of Pisa; the great Duke of Tuscany; the Greek Church at Leghorn; the Baths at Pisa; my Journey to Bologna; the suppos'd Original Manuscript of Esdras, in the Church of the Dominicans; the Image of St. Thomas Aquinas there, with the Inscription; a famous Manuscript of Avicen; the stooping Towers; the Monasteries at Bologna; the Collection of R. F. Minio; the Library of St. Saviour at Bologna; Manuscript Hebrew Bibles; the most famous Manuscript of Lactantius.

N the 30th of March we went by Boat to Pifa. The next Day we met D. Peter Benedict, in Syriack call'd Ambarac. He was born on Mount Libanus, is Professor of Syriack and Arabick at Pisa, and is composing a very useful Work, which is, to publish the Syrian Rites of the Church in Latin, for the Use of the Learned. With him we went to the Campo santo, or Holy Field, the open Place sull of ancient Graves, the Font, or Christning Lavre, the Cathedral, the Steeple or Tower for Bells, which stoops to one side, as if it were falling; but these things are generally known.

Next we visited the Great Duke of Tuscany, and being most courteously entertain'd by him, admir'd his Piety and Application to Religious Assairs He encourages Learning to the utmost; invites all learned Men from every Part of the World, assigning them considerable Pensions; which is the Reason,

that

that no Part of Italy is furnish'd with so many Men excelling in all Sorts of Literature. He has the Works of the Holy Fathers in his own Closet, and by frequent reading of them, frames himself a Rule to live and govern. No Prince outdoes him in Generosity and Affability, he is the Resuge of good Men, a Patron of Learning, and of a truly Royal Disposition. He honour'd us with some Presents, and all other Tokens of Fayour and Affection.

On the first of April we travell'd to Leghorn; most of the Way through a Wood, where there are many Cork-Trees, as in the Way to Naples. The Town is very strong, and they are daily adding to it. They are now building a new Part of the City, which they call New Venice, because there are Cuts of Water along the middle of the Streets. The City is beautiful, the Streets in a Line. Just without the City, on the Way to the Harbour, stands a curious Marble Statue of Ferdinand I, Great Duke of Tuscany, on the Pedestal whereof are four Captives in Brass, loaded with Chains. made by a skilful Hand.

We went thence to the Greek Church, at the Entrance whereof the Year of its Foundation is mention'd in two Greek Verses, the English whereof is,

The renowned Sons of the Grecians erested this Church to Mary, the Mother of God, at their own Cost. 1628.

The Church has nothing of Ornament, but in the midst of the Isle is a Tomb Stone for the Priests, with this Inscription in Greek. The Greeks plac'd this for the Priests that dye.

Next we proceeded to the Jew's Synagogue, which is better adorn'd than in other Cities; because here the Jews enjoy much Liberty. The very Youths, of them that were there, understood more Hebrew than they usually do in other Places.

On the 2d of April we return'd to P sa, and as we came in, a Procession of Knights was going from the

Church of St. Benedict to St. Stephen's, all of them in

white Cloaks, and the Great Duke last.

We spent the Asternoon in seeing the Baths of Pisa, whereof there are still very considerable Remains; and for as much as those who travel for their Pleasure do not usually go to them, perhaps because they are not well known, I will here give the Inscriptions which have been set up of late Years. They are in Latin, but here render'd into English:

On the Wall without, at the right Hand.

'D. O. M:

Passenger, These Walls you behold are the Remains of the Baths, formerly made use of by the Citizens of Pisa. Time having consum'd the other Parts of them, only spar'd the Sweating Place, which not being thrown down either by so many Years as are past, or the Fury of Barbarians, attracts the Eyes of the Lovers of Antiquity. Go inand view it attentively, if you delight in Antiquity; you will fee the whole Form of the Structure; you will observe the Order of the Lights, and how the Heat was communicated by Pipes; you will have no cause to complain that any thing is wanting towards your Information, and will own that scarce any thing of this Sort is to be found elsewhere so entire; and at the same Time you will be thankful to the Providence of the most Serene Cosmo III, Great Duke of Tuscany, who, left this notable Monument of Antiquity should utterly perish, gave order it should be look'd after and carefully preserv'd, Ann. 1693.

On the left Hand.

D. O. M.

The fix Governors of the Monastery, commonly call'd the Charity House, where Orphan Maidens are maintain'd and educated, being the Owners of this Place, where

where the Sweating House of the Baths of Pisa has flood unshaken so many Ages, and amidst so many Accidents, they being mindful of their Duty, obedient to the Great Duke's Commands, and mov'd by their Respect for Antiquity, thought fit to have these Remains of so ancient; and renowned a Structure most carefully preserved and look'd after, in the Tear of Grace, 1693.

The Magistrates were

Gaspar Ledus, Knight Julius Gaetanus. John Baptist Nervius, Kr. Tiberius Gualandius. Onuphrius Mosca, Kt. J. Lafranchius Chiccolius

And I was approxys have be to

On the 8th of April, we went from Pifa to Florence and came the fame Night to Bologna very late; the next Day we repair'd to the Monastery of St. Proculus of the Benedictine Monks, which is curiously built. In the Portico of it, next the Garden, at one End of the Gallery stands the Statue of that Gratian. formerly a Monk in the Monastery, who made himfelf famous by compiling of the Decretals; at the other End is the Statue of Panor mitanus, who former-

ly study'd at Bologna.

We had the good Fortune to meet with D. Marfilius of the noblest Family in Bologna, who has been lately for his Piety and Learning elected Bishop of Perugia; his House was frequented by many learned. Men, reforting thither upon fet Days to discourse upon Points of Divinity. He conducted us to the Library of St. Saviour, whither we afterwards repair'd at our leisure Hours, to view the Manuscripts, whereof there is a confiderable Number, remarkable for Antiquity and Beauty; under the Care of D. Frederick Passini, Canon Regular of that Monastery, which belongs to that Order. Marslius told us, that Arias Montanus, having formerly been employ'd to buy any Manuscripts he could find in Italy, carry'd away many, which now lye conceal'd, or as we may fay bury'd in the Escurial.

Being

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Being invited by the Vice-Legat to a noble Fish-Dinner, we took a View of that City Palace, where he lives. There we saw the History of Hentius, King of Sardinia, who having made War on the Bolognians, was by them taken Prisoner, painted on the Wall.

On the 11th we went to the Monastery of St. Dominick, the Head of that Order, where the Body of St. Dominick is preserved. In the Street before the Church there are many Pyramidal Tombs; but all of the latter Ages; and not only in the Street, but in the Cloisters and other Parts of the Monastery, there are

frequently Monuments of that Sort.

I had long been defirous to turn over the Manuscript, which I was told had been many Years preferv'd among the Relicks of St. Dominick; which at my request was courteously granted by the Dominican Fathers. But in regard that the said Jewel is lock'd up under two Keys, one of which is kept by the Magistrates, and the other by the Friars, they took Care to have them both brought, and produc'd a vast Volume or Roll for it isin that Sort. It is a Calves-skin dress'd and pliable, containing, not the Book of Esdras, as many give out, but the Pentateuch, in the Nature of the Books still preserv'd in the Synagogues of the Fews; I took notice of some few Marginal Notes by a more modern Hand. The Letters have scarce lost any thing of their Blackness, which is attributed to the Skin, a mighty preserver of Ink. The Manuscript was presented to the Monastery by the Fews, when Aymericus was General of the Order, that is, about the Beginning of the fourteenth Century, four hundred Years fince; an Inscription sew'd in about the middle of the Roll, declares it to this effect.

[&]quot;This is the Roll of the Law written by Esdras, the Scribe, with his own Hand, when the Children of the Captivity under King Cyrus return'd to ferusalem, and built the second Temple. which was finish'd in forty two Years, and stood four hundred and twenty, that is till forty two after the Passion

e Passion of CHRIST: That this is the very same. has been received by the constant Report of ancient ce Jems, who were examin'd in several Synagogues, where it was also preserv'd. From ancient Times " it was look'd upon as fuch among the Jews, from "Generation to Generation; and as such it was re-" ceiv'd by the Reverend General of the Order Ayce mericus, whose it is. Such some learned Jews co prov'd it to be, having made certain Literal Exco periments in the Presence of me Brother Marsilius and of the Reader Perpynian, and of Brother Pece ter Labius. Which Tokens, either are not the " same, or not so perfect in older Rolls, as I have of found by Experience in many very ancient and co modern Rolls. This Roll therefore is to be look'd " upon as genuine, and to be handled with Reverence, because written by so great an Author, and ores der'd by the Holy Ghost, after the burning of the Law, given as an Original for other Manscripts, and preferv'd fo many Ages. And what is no lefs, that we and the Fews believe, it was shown in the Temples on the greatest Solemnities, in the Presence cc of the Fulfiller of the Law, God himself, and our " Lord JESUS CHRIST.

This, as appears by the Character, was writ in the Days of Aymericus, General of the Order, who enjoy'd that Dignity in the Year of our Lord 1308. This makes it plain, that they are much mistaken, who think there are no Hebrew Bibles written above four hundred Years ago. For it is four hundred Years since this Manuscript was presented to Aymericus, which was then look'd upon as so very ancient, and though what they say of its being written by Esdras's own Hand looks like a Fable; yet it cannot be deny'd to have been of some Antiquity when presented to Aymericus.

Besides the Latin Inscription above inserted, there is one in Hebrew written by a skilful Hand, now al-

most eras'd, which in English is thus,

This is the Book of the Law of Moses, which was writ by Esdras the Scribe, and he read it in the sight of the Multitude Men and Women, and he stood in a Wooden Tower; that is, a Pulpit.

This Inscription is supposed to have been writtenat the same time with the Latin one above-mentioned; for the Jews, when they made Aymericus that Present, produced with it such a Testimony of its pretended Antiquity.

In the same Place is an ancient Image of St. Thomas of Aquin, with a Greek Inscription denoting that to be an Original from the Life. Among their Relicks they show the Head of St. Dominick, and the Thumb of St. Thomas of Aquin. Next we were conducted to the Library, the Porch whereof is beautiful and spacious, supported by a double Row of Columns. It is well furnished with printed Books and some Manuscripts. The Library Keeper being abroad, we could see but two of the latter. One of them is a very ancient Hebrew Bible, before which are these Lines.

This Hebrew Bible was given by Brother William of Paris, of the Order of Brother Preachers, Confessor to the most Illustrious King of France, to the Monastery of Bologna, for the common Library of the Brethren, in Honour of St. Dominick. Ann. 1310, the Day before the Ides of February. Whosoever reads in it is desir'd to pray for him, Amen.

Here is also a Manuscript of Avicen, adorn'd with most beautiful Pictures in Miniature; and among them is represented the Port of Alexandria, as it was in those Days. In the Front of the Book is a Hebrew Inscription, the English whereof is thus,

history was a subject of the sound

Aben

Aben Sana, or Avicen

Translated by our Master Moses, the Son of Maiemon, may his Memory be blessed, done in Egypt from the Book of Aben sana, which he receiv'd from the Great Sultan, King of Egypt, in the Year of the Creation 4946. that is of CHRIST; 1194.

We several Times observed the Tower call'd Asinella, and the other near it nam'd Garifenda. latter of them stoops so much, that a Perpendicular let fall from the Top, will be seven Foot from the Bottom of it; and as appears upon Examination, when this Tower bow'd, a great part of it went to ruin, because the Ground that side which inclin'd stood on was not so firm as the other, which may be said of all other Towers that lean fo; for besides these two here mention'd, the Tower for the Bells of St. Mary Zobeni ca, at Venice, leans confiderably to one fide. So also at Ravenna I took Notice of another stooping Tower, occasioned by the Ground on that side giving way a little. In the Way from Ferrara to Venice, where the Soil is marshy, we see a Structure of great Antiquity, leaning to one side. We might easily produce other Instances of this Nature. When the whole Structure of the above nam'd Tower Garifenda stoop'd much of it fell, as appears by the Top of it:

On the 12th we went with the R. F. Passinius to St. Bartholomew's Church, belonging to the Theatins, which is modern, and curiously built. Thence to St. Mary of the Servita, large, and a Gorhick Structure, well adorn'd with Statues. The Cloisters and Dormitories are extraordinary beautiful and magnificent, and as the Monasteries of Bologna surpass those of other Cities in Neatness and Curiosity, so this excels all those of Bologna, unless we may except that of St. Michael. They show a Water Pot, and pretend it is one of those in which CHRIST converted Water into Wine; and it is exactly like those Urns lately found at the Port of Ostia by Cardinal Boullon.

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F. MONTFAUCON's Journey

It is of Marble, a Foot high, adorn'd with Foliage on

the outside.

In the Monastery of the Franciscans, we saw the Tomb of Accursius at the Entrance into the Church, and behind the Choir, that of Pope Alexander V, who dy'd in the Year 1410. His own Name was Peter Philaretus, and several Pontifical Histories say he was a Grecian; but at Bologna they affirm'd he was an Italian, and his Name chang'd to Philaretus.

In the Afternoon we walk'd to St. Michael in the Wood, which is scarce to be match'd either for Situation, or Magnificent Structure. The little Cloister is adorn'd with Paintings of the samous Caraccio and Guido Reni; where are the Histories of St. Cecily, St. Benedict, &c. The Dormitory and Infirmary are stately Buildings, the Appartment for Strangers is sit to entertain a King. The Church is glorious and adorn'd with Paintings. Next we were conducted to the Library, which is indifferently surnish'd with Books, and has very sew Manuscripts. I lighted on one, containing Macrobius's Scipio's Dream, and his Saturnalia, written by Rodulphus Falconensis, Cardinal of Arragon. Here is a wonderful sine Prospect, for it every way extends over the most spacious Plain of Lombardy.

The 13th we went to Modena, twenty miles diffant from Bologna; and return'd the 15th to Bologna, when we saw the Collection of the R. Francis Minio, of the Congregation of the Regular Clergy, in whose Silver Series of Medals, there are several very rare Pieces, among the most singular these are taken No-

tice of.

A Coin of *Tiberius*, on the Reverse whereof is a Shield, and in the midst of that a Head with this Inscription, MODERATIONI S. C.

A Medal of Fescennius N ger, on the Reverse whereof is the Figure of Fortune, the Inscription, FORTU-

NAE REDUCI-

One of Geta, on the Reverse whereof is a Head with a Helmet on, and these Words, PONTIFEX COS.

A Medal of Diadumenianus, on the Reverse whereis the Moon in a Chariot, inscrib'd LUNA LUCI-FERA.

There are other very rare Medals, and ancient Brass Figures, and among them that of Julia Pia, Wise to Severus, as he thought, because I think it was not certain.

The 16th we went to St. Stephen's Church of the Celestines, whereof the Bishop of Osnabruck is Abbot in Commendam. Here are seven Churches joyning to one another, which they say were formerly so many Temples of Gods; but the very manner of the Stru-

Aure is against this Opinion,

I would have seen the Collection of Aldobrandini. which is famous throughout all the World, but the Keeper of it being absent, I could not have my wish. We went next to the Church of St. John de Monte, of the Canons Regulars. In our Way thither we were show'd in a certain House a Pulpit senc'd about with an Iron Grate, and breaking through the Wall, from which Azo, a most celebrated Professor of the Civil Law, who flourish'd in the twelfth Century, us'd to discourse his Schollars standing in the High Way. In the Church of St. John de Monte they show a Capital of the Corinthian Order, neatly carv'd, which they fay was brought thither from Solomon's Temple. Here is also a wooden Chalice coarsely made, which they fay St. John the Evangelist us'd at Mass; also an Arm, as they suppose, of St: Mary of Egypt. In the same Church is a small beautiful Pi-Eture representing the History of St. Cicily, don; by the Great Raphael Urbin. There is also an Epitaph, wherein is related a strange and wonderful Story of one Helen, which has the Title of Blessed given her. This Helen, as the Inscription informs us, was brought to Bologna from the Court of Mahomet II, and bred in the House of the Doglioli, having been miraculously transform'd into the Shape of Doglioli's Daughter, being afterwards marry'd, she liv'd a Virgin in Wedlock; and her Body is faid to be still entire. Yet the Inscription does not clear the Difficulty which presently occurs upon this Metamorpholis; that is, what became

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came of Doglioli's Daughter, whose Shape this Helen assum'd. Unless perhaps they will tell us they were both moulded into one, which will be an Addition to the Miracle.

Before we depart Bologna I have thought fit to mention three Manuscripts of the Monastery of the Canon's

Regulars of St. Saviour.

Megillat Esther, a Manuscript Roll of dress'd Calf's Skin, very ancient and worn with using, like that Roll of the Pentateuch above mention'd, thought to be writ by Esdras himself, and this seems to be an-

cienter than that Roll of the Pentateuch.

A Hebrew Bible in three Volumes, at the End of the last whereof is a Hebrew Inscription, the Sense whereof I take to be thus, I Isaac the Son of Jacob writ for Rabbi Manahem, the Son of Jehosedec, the Pentateuch, with its Exposition, and the Prophets and the Holy Writings, with their Notes and Paragraphs; on the third Day after the Sabbath, or of the Week, the 26th Day of the Month Adar, in the Year 953, (that is of CHRIST 1187) And God purify him, that he and his Seed, and his Seed's Seed for ever may be taught by it, Amen. Here the Years are reckon'd according to the short Computation, omitting the thoufands; therefore you are to understand the Year 4953 from the Creation, according to the Jewish Computation. Thus it appears that Manuscript has been writabove four hundred Years, which disproves those who hold there are no Hebrew Manuscripts of the Bible so ancient.

A Hebrew Bible with Commentaries, ancient Vellum.

Another Hebrew Bible, with the Massoret Notes.

An ancient Hebrew Manuscript containing Isaiah and Jeremy.

Rabbi David Kimhi's Exposition of the Prophets,

Vellum.

Rabbi Samuel, a Manuscript, translated out of Arabickinto Hebrew.

A Rabbinical Book of Esau.

A Manuscript Book of Hebrew Prayers.

A Hebrew Manuscript relating to Physick.

A Manuscript, being an Epistle of one Rabbi Samuel, written in the Year of our Lord 1000, translated out of Hebrew into Latin by F. Alphonso Borchome, a Spaniard, Ann. 1339; in the same Volume the same is in Italian.

A Volume of confiderable Antiquity, containing the Psalms in the Sclavonion Character.

The Pfalms in Greek, Vellum, of the eleventh Cen-

tury.

A Manuscript on Vellum, containing the lesser Prophets and Daniel, writ, as appears in it, Ann.

The new Testament in Greek, Vellum, of the ele-

venth Century:

A Manuscript containing the Embassy of Athenagoras; his Treatise of the Resurrection of Bodies; three Orations of Justin Martyr's; Origen's Epistle to Africanus; Cleomedes of Meteors; Heron of Warlike Engines.

Eusebius's Demonstratio Evangelica in Greek, imper-

fect at first, and Tation contra Gentes, 1533.

St. Basil on the Psalms; and his Homilies upon Fasting, Vellum, of the tenth Century.

Some Pieces of St. John Chryfostome, Vellum, of the

tenth Century.

A Silk Manuscript of the thirteenth Century, containing Metrophanes of the Holy Ghost; some of St. Chrysostome's Homilies; Luke the Monk on the Gospel; an Archbishop of Milan on the Holy Ghost.

A Fragment of the Byzantine History by an Anony-

mous Author.

Theodoret on the Prophets, Vellum, of the tenth

Century.

A Silk Manuscript of the fourteenth Century, being the History of the Emperors of Constantinople by Chrystodulus, with the Epistle of Nilus to him and his Answer.

A modern Silk Volume, being the Grammatical Questions of Theodorus Prodromus; Heliodorus the Philosopher, of the Mystical Art of Philosophers: St. John Damascene of God; Proclus of the Sphere and Plutarch of Musick.

Simpliciu

444 F. MONTFAUCON's Journey

Simplicius on Epictetus, Silk, modern, 1450.

Galen of Simples, modern. Euclid's Elements, modern.

Proclus on Euclid; and Theon's Mathematicks, Silk, modern.

Alcinous on Plato, modern.

Nicomachus's Arithmetick, modern.

Ptolomey's Geography, modern.

Dexippus the Philosopher on Plato; Hermes the Philosopher; Alexander Approdiseus.

Aphthonius's Progymnasmata, Silk, modern.

Nicomachus's Arithmetick, and Emanuel Moschopulus's Grammar, Silk, modern.

Esop's Fables, Silk, modern.

A Greek and Latin Lexicon, Vellum.

Eschylus, Silk, Vellum.

Orpheus's Poems, and Euripides's Hecuba:

Troas a Poem, Silk, modern.

These above are Greek Manuscripts, those that follow are Latin.

Lastantius on Vellum, of great Antiquity, well writ in the uncial Character. This Manuscript is of the fixth or feventh Century. I could wish Lastantius were corrected by this Manuscript; for I believe no Use has been hitherto made of it. I here infert the Greek and Latin Alphabets, as they are there.

ABCDEFGHIKLMNOP9 RSTUXYZ.

ΔΒΓΦ ΦΟΕ ΣΗΘΙΚΑΧΙΝ 30προ ΥΥΡΟΧΥ W

Simplich

The Delta is represented three several ways, as may be feen in the Greek Alphabet.

Nineteen Books of Burchardus Bishop of Worms, of

the twelfth Century.

The Constitutions of the Canons Regulars of the twelfth Century.

F. Nicholas Eymericus of the Inquisition, of the fif-

teenth Century.

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The Rule of St. Augustin with the Exposition of Humbertus, the Dominican.

The Works of Macrobius, modern, Vellum.

Ovid's Metamorphoses, Vellum, of the fourteenth Century

Idem de Triftibus.

There are very ancient printed Books. The Bible printed at Mentz, by John Fust and Peter Schoeffer, Ann. 1462. The first Greek and Latin Edition of the Psalms at Milan, 1481. The first Edition of Aristotle on Vellum.

C H A P. XXVIII.

My Return to Venice; Library of Justiniani; Return to Padua; of Comnenus Pappadopoli, Professor of the Greek Tongue; Verona; ancient Monuments there; an Inscription of Pliny suspected, Moscardi's Collection of the Stone Axes of the Barbarians; a notable Story of the Tomb of a Barbarian discover'd; the Church of St. Zeno of the Benedictines; the Collection of the R.F. Cataneo; the Theatre at Parma; the Collection of the Dukes of Parma; the Manuscript of the Gospels, reported by some to have been written and translated by St. Eusebius; the Garment of the Blessed Virgin made by St. Helen's own Hands. My Return to France.

N the 16th we departed Bologna, and passing through Ferrara and Chioza reach'd Venice on the 19th. The next Day we waited on the Cardinal d'Estrees, who entertain'd and got us Acces to several Libraries. We went with him once to the Library of St. Mark, where we, not without Amazement, took Notice of his Knowledge in the Greek; for he is as learned, as capable of State Affairs.

Before we depart Venice, we will give a Catalogue of the Manuscripts in the Library of the late Julio Jufiniani, Procurator of St. Mark, which we had hop'd to make more compleat, but the Library upon the Own.

er's Death being fallen into the Hands of Strangers, we give it as it is.

The Pfalms and Office of the Greeks, a Manuscript

of the eleventh Century.

A Catena on the Pentateuch, Josue, Judges, and Ruth, from many Authors.

Expositions on Hosea and Habackuk, modern.

Niceta's Catena on Job, of the thirteenth Century.

An Anonymous Author's Commentaries on the Pro-

phets, modern.

An Anonymous Author on Jonas, Nahum and Mi-

Commentaries on the Hexaemeron and other Works

of the Fathers, modern.

The first Volume of the Works of St. Athanasius, of the fourteenth Century. I did not see one Manuscript of the second Volume, containing his Apologies and Historical Works, throughout all Italy, for those are

very rare.

A Silk Manuscript, writ in the Year of CHRIST 1346, containing Michael Psellus's Synopsis of the Psalter; Athanasius's Exposition of the Psalms, like that in the Ambrosian Library at Milan, which is not of the Great Athanasius; the same Author on the Canticles; Cyril's Lexicon, and Exposition of Hebrem Words.

A modern Volume, containing Athanasius to Antiochus; the Enchiridion of Maximus Morgunius, of

Citheron and other Pieces.

St. Basil's Homilies on Isaiah, of the tenth Century.

Some Orations of Nazianzen, of the eleventh Cen-

turv.

The Questions of Gregory the Divine, which are publish'd by me in the Name of Athanasius, in the third Volume, as spurious.

St. Chrysoftome's Homilies on Genesis, imperfect, of

the tenth Century.

Another of the same Age.

St. Chrysoftome on the Acts of the Apostles and other Pieces of the tenth Century.

The

The same on St. Matthew of the eleventh Century. Another of the same, more modern.

The fame on St. John of the eleventh Century.

Another of the same Age. His Homilies, modern.

Some of his Homilies of the fourteenth Century.

Gregory Nyssene de Anima; and the Questions of

Demetrius the Philosopher, modern.

St. Gregory Nyssene, on the Lord's Prayer, and other Pieces of others, modern.

St. Cyril of Ferusalem's Works; the Sermons of Nilus Rhodius, and other Pieces.

Two other Manuscripts of St: Cyril.

Theodoret on Daniel; some Pieces of Psellus, and others, modern.

Discourses of Piety of John Sinaita, of the fourteenth

Century.

Macarius the Egyptian's Homilies, modern.

The Questions of Anastasius Sinaita, and Pieces of other Fathers, of the sourteenth Century.

St. John Damascene's Canon, and some Astronomi-

cal Pieces, of the fifteenth Century.

Some Pieces of the same Saint, of the fourteenth

Century.

Many Volumes of Metaphrastes's Lives of Saints, of the eleventh Century, each Volume contains a Month.

Another Modern Volume of Saints and Homilies of Several Fathers.

Questions and Answers of Athanasius and many

other Fathers of the fourteenth Century.

Collections of the Apostles and Fathers, and Nicephorus's Chronicon of the fourteenth Century.

Collections out of Nicephorus, and other Holy Fa-

thers, modern.

St. Augustin of Grace and Free Will, translated into Greek, of the fifteenth Century.

The Life of St. Basil the Yonger, and some Canons of Councils, of the sourteenth Century.

Two modern Homilies of Theophanes Ceramem.

Fo-

Joseph Bryenius's Homilies, modern.

The Dialogue between Pyrrhus of Constantinople and the Abbot Maximus, of the fourteenth Century.

The Dialogues of Lazarus and Dives; also a Dialogue between a just Man, a Hypocrite, and a sincere Person, modern.

Justinian's Code, Vellum, of the twelfth Century. The Commentaries of Theophylast, writ in the Year

1229.

Two Volumes of the Greek Offices, of the four teenth Century.

Xiphilinus's Exposition of the Gospels throughout the

Year, modern.

Matthew Blastaris's Collection of Canons, modern-The Histories of George Occumenicus and Simeon Ma-

gifter, from the beginning of the World, writin 1118.

The latter of them is now in the Pres,

Simeon Magister, or the Master's History from Adam to the Reign of Michael Ducas; the History of the Emperors of Trabezond, by an Anonymous Author; Athanasius's Exposition of Dreams in Iambick Verse, Silk, of the fifteenth Century.

Pachymeres's Philosophical Works, modern.

The History of George the Monk, from Adam to Romanus Diogenes, modern.

Several Works of Marcus Ephesinus.

Pachomius of the Saracens and against the Latins.

Matthew Questor's Dialogues against the Latins,
modern.

Several Chapters of the Xantopoli, modern.

Cardinal Bestarion's Work concerning the Union of the Latin and Greek Churches.

The Works of Leo the Emperor; and Theodorus

Studita's Didascalia, modern.

Many Volumes of Homilies and Treatifes of several Ages.

Xenophon's Anabasis, modern.

The Life of Alexander the Great, by an Anonymous Author; I believe it to be the fame that is in feveral Libraries under the Name of Callifthenes; it is curiously writ and full of Fables.

Ptolomey's Aftronomy, of the fourteenth Century.

All these Manuscripts are Greek, and there are great Numbers besides about Venice, which lying so M m

near Greece, when that Country was over-run by the Infidels, was plentifully supply'd from thence. I will here add an Account of what Manuscripts never publish'd, my learned Friend Fustus Fontaninus has gather'd out of several Libraries, most of them relating to the Hiftory of Aquileia, in the Venetian Dominions.

Nicolaus Canufius de restitutione Patrie, adversus M.

Antonium Sahellicum.

Marius Franchischinius de conjuratione Baiamontis Theapoli.

Antony Bellonius, of the Lives of the Patriarchs of A-

quileia.

Peter Blesensis de testimonijs sidei.

The Epistles of Antony Patriarch of Aquileia, on Vellum.

Some Pieces of Pope's and the College of Cardinals against the Schism of Peter de Luna.

Some of Emperors and Kings of France on the fame

Subject.

The Proceedings of the Council of Pifa against Peter de Luna, and Angelus Corrarius, who contended for the Papacy.

Of the Princes of Friuli and others, concerning the

Patriarchship, 1415,

The Poems of Quintius Amilianus Cimbriacus.

The Provincial synod held by Raymond de la Tour,

Patriarch of Aquileia, Ann. 1282.

Daniel Fabricio de Udine, of the Original of the Investitures and Fiefs of his Country of Friuli, in Italian. Facob Valvasone's Description of Friuli.

Valvasone's Transactions in his Country of Friuli

under fourteen Patriarchs of Aquileia.

The Synod of Holy Bertrand Patriarch of Aquileia. The Synod of Nicholas, Patriarch of Aquileia Ann.

1357. This Nicholas was Successor to the Bertrandus

above.

The History of the Wars of Friuli, in the Time of Philip of Alencon, by John Alinus, Notary.

The entire Chronicou of Matthew Palmerius.

Several Epistles and Charters of Patriarchs of Aqui-

On the 9th of May we went by Water to Padua; and were received with the usual Courtely by our Monks

Monks of St. Justina, and particularly by F. Joseph Sandins, Doctor of Divinity, and the learned F. Nicholas Comnenus Pappadopolus, Professor of the Greek Tongue, who made us Presents of Literature, and gave us his Book printed at Padua in the Year 1697, concerning Ordination according to the Conseut of both the Greek and Latin Churches; wherein Greece is defended against its Slanderers, and the Impertinences of the Plotians are confuted. In it Abundance of Greek Authors, more especially of the latter Ages are quoted, who were for the most part unknown to us. He also gave us a Breviary printed by the Greeks in the Year 1693 call'd Ardonovier TE SAN criauts. Printed in Valachia, under the Rule of the most pious, the most glorious and most magnificent Duke and Lord of all Valachia, the Lord John Constantin Basaraba, Vaivode, Gc. He also presented us another Greek Book, printed in Moldavia; being the Works of Dositheus in Folio against the Roman Church; in it some Franciscans are chiefly attack'd, and he is no less offended at the Calvinifts, whom he accuses with Innovation and corrupting of Doctrine, as well as the Catholicks.

The 10th we went to Venice, and saw nothing but what is generally known. The next Day to Verona, then furnish'd with a numerous Garrison by reason of the impending War, and the uncertain Posture of Affairs. We hasted to the Amphitheatre, of the first Circumference whereof, there are very small Remains, those show the Architect to have been no great Master; the Steps within, on which the Multitude of the People sate have been lately repair'd. Next we saw the Arch of T. Flavius, of the Corinthian Order, erected by a skilful Hand, the Inscription on it is this,

TI. FLAVIUS. P. F. NORICUS IIII VIR. I. D.

Ti. Flavius one of the four Judges, or Magistrates.

Next we were conducted to the Palace and Gardens of Count Justus, which are adorn'd with many Inscriptions, but those already made publick. There is an Inscription of C. Plinius, decay'd and eras'd in several Places, what remains of it is thus,

Mm 2

C. PLI.

F. MONTFAUCON's Journey

But I suspect it on many Accounts, and think it looks like a Counterfeit; for the Letters that are wanting do not seem to be worn out with Age, but cut out with a Chissel; besides the shape of the Letters makes it more suspicious; for it appears to have been of the latest Age. There are many counterfeit Inscriptions in Italy, which require Care to distinguish them.

On the 12th of May we were conducted by Doctor Remena to the Collection of Count Moscardi, renowned for many ancient Monuments. Among them are three Brass Tablets, the fourth, which is Marble, bears a Greek Inscription, in an unusual Character, which we here insert.

Κοςμία Ζήτας Τήτς Τω Ερας ιθωρας Β. Κος μος καιθεοδο Τήτ τεκνω Γληκητα Τω μνείας χαρίνε ποι ήτς αν.

That is, Cosmia, who liv'd six Years, nineteen Days, and two Hours. Cosmus and Theodata erected this to the Memory of their dearest Daughter.

There

There is also a Canopus in Marble, a large Foot high, with Hierglyphicks carv'd on him, after the Egyptian manner. Nero's Image sticking out from a Piece of Marble, like a Bass Relieve; the Head of C. Caligula, also Plato's and other such Things. There are very many ancient Hasps, or Buckles; Urns to gather Tears, of Glass and Earth, in several Shapes; ancient Rings and Seals, Stones engrav'd, hollow and rifing, precious Stones, &c. A vast number of Lamps for Tombs both Earthen and of Brass; Axes and Bundles of Rods; ancient Weapons; ancient Stirrups; the Armour of one Scaliger, Prince of Verona. The Earl whose Name is Bonuccius Moscardus, deduces his Pedegree by the Females from the Scaligers, and there is the Picture of a Matron with this Inscription, Viridis Scaligera, Wife. to Moscardus Bonuccius, Ann. 1361. At Venice m the Church of St. Mary of the Servita, there is a Tomb-stone on the Floor with this Name on it, Viridis Scalana, who is reported to have been the last of the Scaligers, Princes of Verona. There is also a Series of Brais Coins of the greater and middle Sizes; among which are Otho and Pescennius Niger, the Genuinness whereof I did not examine. There is besides a Series of Roman Families, and of Greek, Neapolitan, Sicilian, and Egyptian Cities, &c. which would have requir'd much Time to examine them. They there shew excestive hard Stones, which they feign to be Thunderbolts; but they are in reallity Battle Axes of Barbarous Nations, as appears by their Shape and Contrivance, the like whereof not many Years fince were found in the Tomb of a Barbarian; which Story, in regard it is not fairly deliver'd, but every particular preposterously related in the Diary of the Learned publish'd at that Time, will here find a proper Place. I deliver the whole Matter exactly, as I had it from D. Cocherellius in whose Ground, by his Order, himself being present and nicely observing every particular, the Tomb wasdug up.

In July 1685, the noble Cocherellius, Owner of the Castle of Normandy in the Diocess of Evreux, order d two Stones standing on a Hill like Land-marks, to be remov'd, guessing they denoted something lay hid under them. The Labourers lighted upon a Tomb made of sive rough Stones of a vast Bulk, and in it two Heads on as many Stones cut in the shape of Axes. There was

another flinty Stone excessive hard, six or seven Inches long, an Inch and a half broad, with an extraordinary fine Edge, and the Points very sharp; another greenish, with silver Spots on it, cut also into the shape of an Ax, bor'd through at the End, three Inches long, and two in Breadth, and it is an Oriental Stone, which cures the Stone and Falling sickness, as has been experienc'd.

Under these first Bodies lay a Stone, which being remov'd, they found two other Bodies, with Stone Axes, according to their Custom, lying by them, which were alike in Shape, but of different forts of Stone, and Colours. In this Place lay also three Urns full of

Stones.

As the Workmen were every way enlarging the Pit, they found fixteen or eighteen other Bodies lying orderly in the same Line and Position, looking towards the South, the Arms of them all stretch'd down by their Bodies; under their Heads were Stones, and Axes like those above-mention'd. The Bodies were of an indifferent common Stature; contrary to what some have given out; but the Skulls were thicker than usual. Among them was a Head that had been formerly broken in two Places, but the Wounds having been heal'd, the Parts appear'd grown up, or knit again. The Axes were all of the same Shape; but of several sorts of Stones, some of a bright Yellow, some Blackish, &c.

They also found three Bones pointed like Weapons, and, as appear'd by them, formerly made fast to a long Staff, in the shape of a Spear, and for that Use. One of them was known to have been made of a Horse's Leg, after the Flesh was off. There were likewise Heads of Arrows, or Darts, some of Ivory, and others of Stone; which is a Demonstration that these Barbarous People had no use of Iron, Brass, or other Metal, but sought with this sort of Weapons. A Stag's Horn was sound made sit to six the Axes into, and in it was also a Hole to fasten a wooden Handle into.

On one fide of these Bodies, where the Ground was eight Inches higher, they found Bones half burnt, among a great Quantity of Ashes. In the same Place was a Heap of Stones, and in the midst of them a bro-

ken

ken Urn full of Coals and Ashes. A Foot and a half above that was as it were a Bed, or Layer of Ashes, which touch'd the aforesaid half burnt Bones; and what is remarkable, among these Bones were found two Pieces of Skulls of the common Thickness. In the left Corner or Angle, lay a vast roundish Stone, and on it three other smaller Stones.

Upon this Discovery several Persons made various Guesses and many Fictions were spread abroad, as is usual, when any extraordinary hidden Things are

found.

There is no Question but that the Bodies of two several Nations were bury'd in this Place; and those which are whole and their Skulls extraordinary hard, are Suppos'd to have been of some Barbarous and Foreign Nation, whom the Gauls, if we may be allow'd to guess, had facrific'd to the Ghosts of their own Men slain in Battle. For the Bones which are burnt feem to have been of the Gauls, because it was their Custom to burn the Bodies of the Dead. That the former Bodies were of some barbarous, foreign and remote Nation feems to appear by the manner of their Weapons, and the Hardness of their Skulls, which was occasion'd by their being shav'd, and going bareheaded; which Herodotus reports of the Egyptians in Thalia; for speaking of the Battle fought by the Persians under Cambyses with the Egyptians, he has these Words. " Enquiring of the Natives, I saw a " wonderful Thing. The Bones of those that fell in " the Fight lay about, but separated and apart; for " those of the Persians lay by themselves, and so did those of the Egyptians, as they had been separated at " first; the Skulls of the Persians are so brittle, that " they will break, if you drop but a Pebble on them; whereas those of the Egyptians are so hard, that they will hardly break if you batter them with a "Stone. For which they gave this Reason, and I readily embrac'd it; that the Egyptians use from their Infancy to shave their Heads, and so the Skull being expos'd to the Sun, hardens, which is also the Reason why they do not grow bald; for of all Na-"tions you will see the fewest Egyptians bald, and therefore they have such hard skulls. But the Mm 4 " Heads

"Heads of the Persians are brittle, because they al"ways use to cover them with Hats, or Diadems, or
"Turbants Here you see another Instance in Gaulof that which Herodotus looks upon as wonderful. I have thought fit to commit this to writing, both to consute the Notion of the Thunderbolts in Moschardo's Collection; for they are very like those of Cocherellius, which I saw my self, and true Axes of Barbarous Nations; as also to preserve the Memory of so singular an Accident, and the Discovery of that Tomb, Cocherell us being lately dead, who had those Barbarous Monuments. The whole Length of the Grave, or Tomb above describ'd was about thirty Foot. In Moschardo's Court, is to be seen the horned Head of Jupiter Ammon. I pass by many other Things there

are, because generally known and talk'd of.

We went thence to the Church of St. Zeno, of the Benedictines, where under the Choir is a subterraneous Church, ennobled by the Body of St. Zeno. The Relicks of the Saint are within an Enclosure secur'd by an Iron Lattice, but, as they faid, it is not known in what Part of the Enclosure they lye. In one of the Chappels of that Church we observ'd the Invention of an Architect, who erected four Marble Columns in the midst of it, knotted like Ropes. The Church Gates which are of Brass, are full of Figures and Histories unskilfully wrought. The outward Front is adorn'd with Bass Relieves, among which this is remarkable, that two Cocks carry a Fox, whose four Feet are bound, and a Staff run across them. Which cannot be supposed to be emblematical, for the like Fancy is to be seen at Venice, in the Church of St. Mark, and I have been told the same is represented at Bourdeaux. Most other Things there have been made publick.

On the 12th of May we went to Mantua, and the next Day to Rheggio, and there visited the Collection of the R. F. Cataneus, a very courteous Person. In his Series of Brass Medals, I took Notice of these singu-

lar Rarities.

A Medal of Tiberius, of the middling fize, inscrib'd. MUNICIPIUM AUG. BILBILIS TI. CAESAREVL: AELIO SEJANO; and in the midst of an Oaken Gar-

Garland, COS. In another of the same fort, the Name of Sejanus had been defac'd with a Chissel, which is very remarkable; for after he was put to Death by Tiberius's Order, his Name being odious, they did not only remove and cast down his Statues, but also struck his Name out of some Coins, for it had been hard to take it out of them all.

Caligula's Head of the middling fize, the Inscription, G. CAESAR AUG. GERMANICUS IMP. On the Reverse Ensigns of War, and on both fides of the Eagle C.C. A. and about it LICINIANO ET GERMANO II VIR. The Letters C. C. A. I

take to import Colonia Cafar Augusta.

Domitian Greek, on the Reverse the Frontispiece of a Temple standing on four Columns, with the Deity in the middle, the Inscription, APTEMIC EDECIA,

Artemis Ephesia, that is, Diana of Ephesus.

Adrian, of the first size, on the Front HADRI. ANUS AUG. COS. III. PP. On the Reverse the Emperor and Serapis with a Bushel on his Head, joyning their Right Hands over a flaming Altar. Behind Serapis stands Isis with a Lote Tree on her Head, and a Timbrel in her Hand; and behind the Emperor is Sabina, holding up her Hand towards Isis. The Inscription ADVENTUS AUG. ALEXANDRIAE. I thought sit here to mention this Medal, because it has not been hitherto so exactly describ'd.

Antoninus Pius; on the Reverse, the Head of Serapis, with the Body of a Snake twining often about an Ear of Corn.

A Piece of Commodus of the middle fize, on the Reverse whereof the Emperor is crown'd by Victory, and holds out his right Hand over a burning Altar to

Fove, who has a Timbrel in his Hand.

The 15th of May we arrived at Parma, and were entertain'd at our Monks of St. John Evangelist, of Mount Casino; where the Cardinal d' Etrees then resided. We went to the Duke's Palace, and saw all his Furniture, which is generally magnificent and costly among the Italian Princes. Nothing is more remarkable in this Palace than the Theatre, which far exceeds all others of this Age in Beauty and Spaciousness, and may

may vye with the ancient. This is peculiar there, that if a Man stands at the very End of the Theatre, and facing the Door, if he speaks never so low, he will be perfectly heard at the greatest Distance; whereof we made Tryal, speaking such Things as could not be expected, and calling upon fuch as knew nothing of it. Having view'd all particulars, we proceeded to view a most plentiful Series of Coins in all forts of Metals. There is a remarkable Greek large Medal of Pescennius Niger, and two others of the middle fize. Also two Greek Otho's, of the middle fize. The ancientest among the Greeks are, those of Pyxodosus and his Brother Mausolus, on the Reverse whereof is the Figure of Jupiter Alabandius holding an Ax. In the Series of the Roman Families, is Horatia, the rarest of them all. The R. F. Pedrozzius, a Jefuit, will publish the whole Collection, and that in fix Volumes, in Folio; but perhaps it were better to foare the Leafure and Pockets of the Learned, than to fill up so many Volumes with Repetitions of Things that are already common. There are also many Latin and Greek Inscriptions; among the Latin it is observable, that when the Letter u is naturally long, it is express'd double uu; and the Letter i, when long is spelt ei. In an Entry there are two Places boarded up on all fides, where many Manuscripts have for some Years past lain bury'd, and it is believ'd may long continue fo, to the great Detriment of Literature.

The 16th we proceeded to Placentia, and in the Benedictine Church of St. Sixtus saw the Tombs of Queen Angelberga, and of Margaret, Mother to Alexander Farnese. The 17th we went on to Milan, and thence on the 21st to Vercelli. In the Hospital of this City is plac'd on high the Body of Andrew, Vallac of Anjou, who went in Pilgrimage to Rome, and dy'd in the Year 1685, spent with Leanness and Disease. The Body in its Pilgrim's Habit is entire and uncorrupt, and something of a fresh Colour still remains in his Cheeks. In the Church of St. Victor, of the Canons Regulars, the Altar Stone eight Foot long is of Marble, the Colour of it resembling Porphyry, which is the Reason that our Country-man Villamont,

travelling through those Parts in the fixteenth Century, took it for Porphyry. Next we went to the Cathedral, where there are notable Relicks, and among them the Leg of the Prophet Daniel, an Arm of St. James the Apostle, and other such like Things. There also we view'd an extraordinary ancient Manuscript, on a wonderful thin Vellum, and they faid it was written by St. Eusebins himself, who flourishd in the fourth Century, and that he had translated it out of Greek into Latin. I read a little here and there, and found it was a Translation utterly differing from our Vulgate. The Manuscript in feveral Places is decay'd and rotten, which they faid was rather accidental, than occasion'd by Age, alledging it had been long funk in the River, and taken out from thence, we here give the Alphabet of it.

abodefghilmnopqR stux

They also said that another Book, which is also laid up in the same Repository, had belong'd to St. Eusebius of Vercelli; but I take it to be only of the ele-

venth Century.

After seeing these Things we went to the Church of St. Mary Major, or the Greater, the Floor whereof is laid with ancient Mosaick Work, representing the History of Judith; the Figures show much Barbarity and Unskilfulness. There in a Chappel, they show the Image of our Blessed Lady with the Infant JESUS in her Arms, which, they say, was made by the Empress Helen, Mother to Constantine the Great. On the Garments of the Infant JESUS are to be seen these Characters scatter'd up and down.

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F. MONTFAUCON's Journey

The 23d we reach'd Turin, where we met the Lord Abbot Mezzabarba, Son to the most noble Count Mezzabarba. He was about publishing and illustrating a Posthumous Work of his Father's about Greek Coins; for he is extraordinary knowing in Antiquity, and particularly Medalling; as also very affable and courteous. By his good Will I should have had a full View of the Duke of Savoy's Rarities and Manuscripts, which are very numerous, the worthy Abbot faid about three thousand, but lye one upon another, pil'd like a Wall, taking up the fide of a Room. We had the same Fortune with the Books of Pyrrho Ligorio, who flourish'd in the Days of Pope Paul III, and in the fixteenth Century, not in the feventeenth, as some give out; which Manuscripts contain an infinite Number of Inscriptions, Monuments drawn on Paper, the Description of Rome, Coins, and many such Curiosities.

Leaving Turin, we got to Lions about the Biginning of June, and visited our Friends, who congratulated our Return. Among them was D. Duga, one of the Prime Men of the City, a good Grecian, whose House is resorted to by all forts of Learned Men. He entertain'd us very friendly in our Passage to Italy, and show'd no less Kindness at our Return. We arriv'd at Paris on the 11th of June 1701, and thus the Journey we had intended for one Year.

was scarce finish'd in three.

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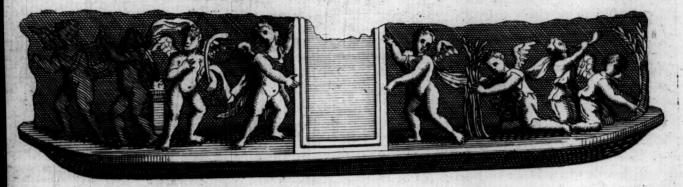
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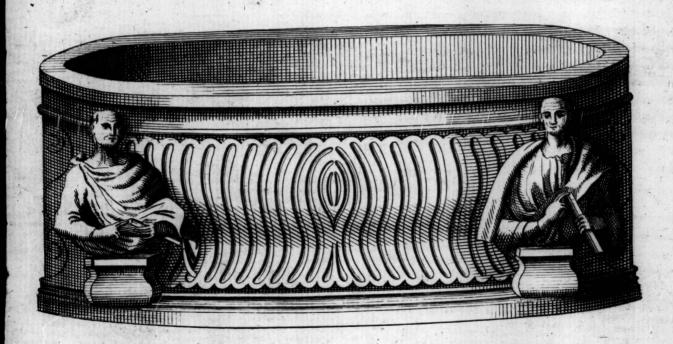
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OPERCULUM SERULCRI





was recowned both in Peace and Will and benwood a w Could, Governor of the City, e.e. as appears by the fire of the Cloth, which is not by anongh to con-

A LETTER from the learned Philip de la Tour, Bishop of Adria, giving an Account of a noble Monument lately found under Ground at Rome.

Rome, June the 18th, 1702.

TY departure from Rome having been retarded by Multiplicity of Business, I am now well pleas'd with this Delay, believing an Opportunity which has offer'd itself of writing will be no less acceptable to you than it is to me. The Subject is a Monument discover'd about twenty Days since. a Mile from the Gate call'd Porta Major. A Marble Urn of the larger fort has been found in a Vineyard, and in it a Piece of Cloth made of the Amiantus, a fort of Linnen, the Greeks call Asbestos, [some in English call it Earth-flax, being gother'd from a fort of Stone, Spun and wove, which when foul is cleans'd by casting it into the Fire, instead of washing, and it does not consume]. The Cloth is nine Roman Spans long and feven in Breadth, wove as our Cloth is at this Time, the Threads somewhat course, like Hempen Cloth; but it is foul and full of Spots, like a Cloth that has ben us'd in the Kitchen. In this Cloth were wrapp'd up Bones and a Skull, but all of them burnt; fo that there is no Question to be made but that the Body wrapp'd up in the Cloth was cast into the Funeral Pile, that the Body being confum'd and the Cloth remaining entire, the Ashes in it might not be scatter'd about, but so laid into the Cossin, as was the Custom anciently to bury Men of Note. That this was a Prime Person and in Dignity, appears by two Figures on the Tomb being half Bodies, from the Navel upwards. The one of them in the Soldiers Habit, the other in the Peaceable and Consular; and I am of Opinion the two Figures represent the same Person, who

was renowned both in Peace and War, and had been Consul, Governor of the City, &c. as appears by the fize of the Cloth, which is not big enough to contain two Bodies; besides that there was but one Skull found in it; because it was the Tomb of one Person. In the middle Part of the Urn is a plain square Superficies for an Epitaph to be carv'd on it, but I know not by what Accident it was left Blank; which is no small Loss to the Learned, for we cannot find the Name nor the Quality of the Person there bury'd. I am of Opinion this Tomb was made after Constantin's Days; for which one Argument is the manner of the Toga, or Garment and the Cross Trabea, or Badge of the Consulship; and another of no less weight is the Cover of the Tomb, which is full of Figures, testifying the Decay of the Art of Carving. There are carv'd on it wing'd Angels in feveral Shapes and Politions: One of them has a Harp in his Hand, another leans against an Altar, others have Boughs of Trees and Bundles of Twigs in their Hands. This is what I cursorily observed, for I had not Time to be more exact. The Urn is made of white Marble, nine Spans long, and three and a half in Breadth. The Front is fluted not in strait Lines by winding. I must not forget, that the Cloth being cast into the Fire, and lying there a very considerable Time, was at last taken out whole and without any Damage.

Here you have, Dear Bernard, perhaps the last Essay I shall make towards Antiquity; for the Charge committed to me calls another way, and the Pastoral Care requires other Studies. This is all I could write in haste, being busy to prepare for my

Tourney.

They are now at Work to empty the Church that has been discover'd in the Roman Forum, or great Square, near St. Mary Liberatrix, the Deliverer. It is certain the Picture of Pope Paul I, is there; for it can no ways belong to Pope Paul II; by it are these Words, Sanctissimus Paulus PP. Romanus, the most Holy Paul Pope of Rome; which denotes it was done whilst that Pope was still living, which also appears by the square Welt painted on his Head,

as is gather'd from John the Deacon, in the Life of St. Gregory and other Authors. However, it is not plain, that this is the same Church Anastrasius says, was newly built by Pope Paul I. I cannot reckon up any more Particulars, nor give an Account of many Pictures there; for I have not leasure to observe them, being upon beginning my Journey. Farewel, dear Sir, and continue my Friend.

Rome, June the 18th, 1702.

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